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DISCIPLINE AS A SCHOOL PROBLEM

BY

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EDITOR'S INTRODUCTION

So long as boys are boys and girls are girls and teachers not perfect in training and insight teach, the problem of discipline will continually recur in the administration of our schools. In the whole field of school and classroom management probably no other school problem causes teachers and principals so much perplexity, and all kinds of devices have been proposed and tried with a view to minimizing the amount of trouble from this source.

The author of this volume has attempted to outline a treatment of the problem from a new angle. Instead of outlining a series of devices, or laying down a number of rules to guide teachers under different conditions, he has attempted to analyze the problem by going to the root of the matter. As a physician would study a case coming under his observation, and diagnose the case in the light of certain well-established laws, so the author has analyzed the problem of discipline by going back to the real causes of misbehavior. This he has done in the light of our knowledge of the evolution of humankind, and from the standpoint of certain well-established psychological principles.

The distinct contribution of this volume lies in this method of analysis of the problem, and the diagnosis

made is made in the light of how best to deal with racial instincts and tendencies. The book is an attempt, and a very successful attempt at that, to offer to teachers and principals a method for the diagnosis and treatment of school disciplinary problems, similar to that used by a physician in outlining a plan of treatment for a patient he is called in to see. The individual rather than the mass, though often under mass conditions; "the case," rather than the general disease of which the case is an example; individual analysis and treatment, rather than the application of general school-made rules; and a line of treatment paralleling the direction of racial evolution, and the swerve of the race toward civilization and away from brute force and law; — these are fundamentals in the analysis of the problem which the author has here outlined. The threefold division, dealing with the problem first from the standpoint of the child as an individual, then as a member of a school class, and finally as a part of an organized social institution, the school, adds materially to the value of the treatment.

The volume here presented should prove of much service in normal schools and teachers' training classes, in starting the thinking of new teachers on the problem in the right direction; but it should be particularly illuminating to teachers and principals in service, as they are in position to appreciate better the value of the fundamental treatment here laid down.

ELLWOOD P. CUBBERLEY.

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DISCIPLINE AS A SCHOOL PROBLEM

INTRODUCTION

The morale of the school. It is with some diffidence that one to-day offers to discuss the question of discipline with his fellow-teachers. For these are the days when we are told either that the problem of discipline has been completely and finally solved, or else that discipline has never been a problem. The fact is, however, that there are still some thousands of teachers, daily face to face with the actual work of the classroom, to whom "discipline" is a vital matter such as it never can be to the closet philosophers in education. It is in the light of this fact that one finds his inspiration to attack the subject of "discipline as a school problem."

Certainly this is the most serious, the most comprehensive in its range, of all the problems of the school, particularly when we extend the connotation of the word "discipline" to its largest terms. That which we call *morale* — the general discipline, spirit, and atmosphere of the school — is by far the most important element in the school. We can conceive of a school without buildings, without equipment, without

books; but we cannot conceive of a true school without *morale*. We are not to minimize the value of the material things contributing to the organization of the school, but the essential factor is this of pervading spirit.¹

Moral development. Even when we draw the lines that separate the various departments of the curriculum, it is the moral phase that gives the base for all the other subjects to rest upon. Not only this, but, in the words of Dr. Hall, "educators must face the fact that the ultimate verdict concerning the utility of the school will be determined . . . by its moral efficiency in saving children from personal vice and crime."² Indeed, the teachers of the United States, theoretically at least, have already faced the fact, inasmuch as the National Education Association, in its 1910 platform, asserts: "The fundamental consideration in any system of schools is the development of inflexible integrity and strong moral character in those receiving instruction. The Republic cannot survive without a citizenship with high ideals of patriotism, duty, and service. This association, therefore, commends most heartily the growing interest in the moral development of the children of the nation."

¹ As James Phirmey Munroe says, in *New Demands in Education*, (p vii) · "The fifth of the new demands is that education shall put its chief emphasis upon character: that the pupil shall be trained, in school and out of school, to-day and to-morrow, and all the time, toward self-reliance, self-control, self-respect, and self-denial."

² G. Stanley Hall, *Adolescence*, vol. 1, p. 409.

The problem, then, is not merely to determine how school control and obedience to school conventions shall be secured, but to discover the principles of moral development that condition these more specific virtues.

The "case." In the daily work of the classroom the teacher meets many "cases" of discipline, using the word "case" in the sense in which it is used by the physician in his field of practice. The teacher must properly relate these cases to the background of normal moral development, just as the medical expert studies the normal condition and development of the body. When the human body is in any way impaired, the physician is in the presence of a "case" and it is his duty to restore the patient to normal condition, if possible. Likewise, the teacher, dealing with the human mind and soul, frequently encounters cases of impairment of normal condition and development, and must be prepared, by a study of the pathology of mental and moral life, to treat them skillfully.

There are at least two distinctly faulty methods of disposing of cases of either physical or moral distress. The first is the hit-or-miss method, whereby one casts about aimlessly, trying first one remedy and then another, in the vague hope that some of them will reach the difficulty. The second is the rule-of-thumb method by which one doses the patient with somebody's specially prepared nostrum and awaits immediate results. But neither of these methods is

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scientific. Neither will be followed by the intelligent physician or by the intelligent teacher.

Educators, as well as physicians, must be on their guard against the use of widely advertised cure-alls. The *Medical Times*, of New York, in July, 1912, seriously proposed that the various state legislatures pass laws making it a crime to assert publicly that a medicine will positively "cure" any disease, considering such an assertion *prima facie* evidence of fraud. When this legislation is enacted let us hope that it will extend to the domain of the schools. Then will an innocent public be saved from the disastrous effects of accepting the alluring announcements of the educational quacks who would prescribe their specially exploited remedies as a guaranteed cure for all the ills of the schools. The problem of discipline, for example, will never be settled by any one "specific," such as the removal of adenoids or the application of So-and-So's patented scheme of pupil self-government.¹

Valid methods of procedure. The only valid method

¹ Annie Winsor Allen, *Home, School, and Vacation*, pp. 85, 116: "It is not true that pedagogy has been reduced to a science. In the nature of things, it cannot be other than a systematized series of suggestions, a condensed process of drawing attention to conspicuous facts and possibilities in mental training. Teaching is an art. No art can be taught by words or reduced to rules. It must be learned by instinct, perception, and practice. Educational theories are good as suggestion, not as prescription."

"Just as mental training cannot be included in a science, so, and much more, the problems of discipline cannot be solved by a system."

of procedure in the practice of teaching is that which is the only valid one in the practice of medicine. Each case must be studied upon its own merits, and in the light of scientific principles: that is, first, diagnosis; then, the application of fundamental truths with all the skill and intelligence at the command of the physician, whether of the body or of the soul.

This means that it is necessary for teachers to have at hand a body of fundamental general principles upon which they may freely draw when face to face with the individual case. For, in the words of Dr. Kirkpatrick, "The varieties of individuality are so great that psychology and child study can never tell teachers what they would most like to know — just how to deal with individual pupils." ¹ The teacher must fall back upon foundation truths.

"Of course, we cannot all the time see and do everything under the aspect of eternity and of absolute ends, but we can turn to the wider outlook and to the fundamental problems involved whenever we become perplexed and feel unsafe with regard to that which we are doing even in the narrowest circle." ² It is a far cry from the protoplasmic cell to the boy in the class throwing spitballs; but the teacher who would adequately understand the boy must have some acquaintance with the cell, for out of this has the boy developed.

¹ Edwin A. Kirkpatrick, *Fundamentals of Child Study*, p. 315.

² Hugo Münsterberg, *The Principles of Art Education*, p. 2.

Frank discussion of "cases." I realize that I have committed an educational *faux pas* in so frankly referring to a boy throwing a spitball in a class. For some inexplicable reason there has grown up the tradition that there is something of a stigma attached to admitting that such incidents actually occur in the classroom. Perhaps it is due to the "polite" school of philosophers who have been reiterating for some years that such occurrences ought not to be. But, after all, why should teachers exhibit diffidence in discussing the symptoms of moral disease? The members of the medical profession do not hesitate to refer to the details of physical disease. The physician brings to the attention of his professional fellows, and discusses freely with them, some rather disagreeable expressions of the human body. Shall teachers have any greater hesitancy in discussing, in a technical and professional spirit, the disagreeable manifestations of the human soul?

An abscess is not a pretty thing; neither is a boy who tells his teacher to go to hell. The one is a physical condition offensive to our physical sense; the other denotes a moral condition offensive to our moral sense. But the doctor operates intelligently in the case of bodily abnormality, and frankly discusses his methods. Shall not the teacher similarly treat his cases of moral abnormality, and discuss them with equal sincerity? It is certain that the world has not seen its last abscess — there will be in the future many cases requiring treat-

ment; nor has the world seen its last case of a defiant, foul-mouthed pupil. This statement does not imply that the children of our schools generally are ill-behaved — any more than it implies that every adult is afflicted with an abscess.

Order of procedure. We have, then, to consider the problems of discipline in the light of broad fundamental principles. We shall endeavor to determine these principles and then to apply them to typical cases. The problems group themselves, naturally, into those concerned (1) with the individual; (2) with the class; and (3) with the school; and in this order we approach them. ,

PART I

DISCIPLINE AS AN INDIVIDUAL PROBLEM

CHAPTER I

THE PSYCHOLOGY OF CONDUCT

The individual in the class. Under present-day conditions the teacher must, of necessity, perform much of her ¹ service to her pupils by means of exercises directed toward the class as a whole. Teaching children *en masse* has its advantages. It affords opportunity to economize in management. Moreover, a distinct benefit accrues to the individual from the social phase of the educative process. For, although the large class is justly criticized, it by no means follows that, if we agree that a class of thirty is better than one of sixty, equally is a class of fifteen better than one of thirty. But the large class also has its disadvantages. Chief among them is the danger that the teacher may lose sight of the individual in the mass work. Whatever the size of the class, it is the individual that is the inevitable unit to which all calculations in school management must be reduced.

Hence, to gain skill in discipline, the class teacher

¹ The author's explanation of his use of pronouns, made in another of his educational books, is here repeated: "Throughout the book I refer, for the sake of clearness, to the principal as *he* and to the teacher as *she*, though I am not unmindful that there are many women principals and many men teachers in our schools. The reader will please not take exception to the arbitrary selection of pronouns, but accept it as a simple means to a desirable end."

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must start with a substantial basis of doctrine concerning moral action on the part of the individual boy or girl. It is possibly less important that she have one particular theory as compared with another than that she have some theory, for here, as always in educational doctrine, we must guard against dogmatism. It is, indeed, in a spirit of reservation that the matter is presented in these pages. Some elementary psychology of the mind in moral action is indispensable. As our need is for the very simplest possible psychology that can give us light and leading, it is aimed to avoid elusive speculative distinctions and to rest upon the most elementary truths.

Action and morality. Life is action. Nothing that is incapable of action can be charged with immorality. Only in action, positive or negative, can there be morality. But action, of itself, does not necessitate morality. We do not think of the wind or of brute animals as subject to a code of morals. Even the conduct of a child may have no moral significance. Although his act may have some consequence harmful either to himself or to others, he is not yet capable of realizing it. The obligation is therefore upon us, his guides, to cause him to conduct himself rightly, for his own and others' sake. Likewise, it is both to his interest and to ours that he be trained for the time when his conduct does become a moral issue to him. Thus he will eventually take over to himself the responsibility for making that conduct right and not wrong.

Sensation and reason. The development of the sense of moral obligation depends upon the development of reason. Sensation is the basis of conscious life; without it, of course, we have no life as we understand it. The lowest form of consciousness is mere automatic response to stimulus. Sensations of pleasure and pain, of like and dislike, become differentiated. In the lower forms of consciousness the individual acts as he likes: that is, if he can, he does that which yields pleasure and avoids that which yields pain. But we of the human species, endowed with reason, frequently reverse this procedure—on occasion we deliberately do the painful in preference to the pleasurable, or the less desirable in place of the more desirable. Mere sensational life, for example, would never take us to the dentist's; only reason, holding before us a distant gain, can compel us to submit to the buzz and grind of the drill. Doing the moral thing, then, is putting reason in command of the senses.

Intellect, feeling, and will. In order to understand how reason gains command over sense desire, let us analyze conduct. We fall back upon three well-worn words, — intellect, feeling, and will, — but we must be careful as to how we employ them. The old psychology talked of them as constituting three faculties of the mind, with the implication that each might be taken away from the others and exhibited by itself. But we realize that, instead, they are inextricably intertwined in such a way that any and every moment

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of consciousness is a cross-section in which all three are present. We use the terms, then, as indicating three phases of conscious life. It is true that at times one of them may be stressed more than the other two: a person may be in the attitude of close intellectual attention, or he may give way to an outburst of feeling, or he may exhibit a determination that seems sheer will power. But in ultimate analysis no one of these attributes stands alone.

As all three of these factors are involved in action, we must take all of them into account when we estimate action as to its moral value. Conduct — action with moral color — is the expression of will moved by feeling ¹ and modified or instructed by intellect. All three must operate favorably in order to produce right conduct. If any one of the factors throws its weight toward the wrong effect, the resultant action will be wrong.

A concrete case. Let us consider a single, homely illustration. It is a tempestuous, snow-swept evening. Arriving home at the close of your day's work, bedraggled and weary, you brighten up with fresh clothing and a hearty meal. Then you settle yourself

¹ In most of our discussion, reference is to that particular phase of feeling called emotion — feeling related to, or concerned with, some object. The emotions, fear and jealousy, for example, require an object — one must fear *something* or *some one*, one must be jealous of *some one*. Nevertheless, mere sense-feelings, phases of unpleasantness, personal discomfort, etc., are not unrelated to conduct. Hence, the broad term "feeling" is used in preference to any of its more specific forms.

before the cheerful fire, and turn the leaves of the thrilling romance to the place where you left off at the last sitting. All your senses are at ease. A feeling of physical and mental contentment pervades. Suddenly there flashes across your mind the thought of your friend who is ill — you promised to visit her at your first opportunity. Will you go? Intellect reviews the abstract elements of the problem in order to answer the merely intellectual question: Ought I to go? Feeling, thus advised, gets behind the right or wrong judgment. Will obeys or disobeys the mandate of feeling. Intellect may, in all sincerity, argue that it is best for your friend that you do not go — her worry over your coming out in the storm would outweigh any cheer which you might bring her. If, however, intellect renders the verdict that you ought to go, then it becomes immoral for you not to go. But the mere rendering of this judgment — an abstract statement like a mathematical proposition — cannot alone result in the right action. If feeling pushes it aside with a "What-do-I-care?" the action fails. Also, even if feeling glows warm with duty, there is yet the will to reckon with. Will may meet all with a helpless yielding to the drowsy "This is so comfortable." Only when the command of the instructed feeling meets with prompt obedience by the will can effective action ensue.

It is not to be assumed, because analysis has been pushed to some length in this illustration, that our

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mind operates thus consciously and systematically in all our actions. But undoubtedly the elements do thus factor in all conduct, even though so momentarily as to be lost to casual analysis.

Analysis and diagnosis. Teachers, concerned with nourishing moral growth and treating moral pathology, must habitually bring this analysis to bear in the diagnosis of the moral acts of those for whose care they are responsible. Certainly they cannot proceed successfully if they inaccurately diagnose a case. How futile for them to treat the will, for example, when the fault actually is with an intellect that is improperly instructing an otherwise efficient will. They must be ever mindful of Colonel Parker's injunction: "Remember that the whole boy goes to school." In doing so, they will not hammer away at any one element of the boy's personality in an effort to remodel the whole of him.

It is evident that the problem of discipline is concerned with all three of the factors that enter into conduct. Therefore we must direct our efforts toward training each factor to do its part in the multitude of actions which in their totality constitute moral life.

CHAPTER II

INTELLECT

Accurate judgment a growth. Complete and correct functioning of the intellect factor is necessary to right conduct. In order that the expression of ourselves in action may be moral, our intellect must judge correctly as to the distinction between right and wrong. Accurate judgment, in any department of life, is gained only through growth. Growth depends upon experience and training. We do not expect the two-year-old to reason incisively as to mathematical relationships, — we have no greater right to expect him to reason cogently as to moral relationships. We can no more demand that he judge infallibly as to moral standards than that he work out a problem in an indirect case of percentage. We wait until a child is well along in years before we ask him to solve indirect problems in percentage, but we frequently act as though he ought, at an early age, to solve indirect problems in morals.

The intellect, then, as the regulating governor of the moral machine, must be brought to a constantly increasing state of reliability. The child must become acquainted with the accepted standards of right. These he may learn, to a certain degree, as the result of formal instruction. But he gains them chiefly

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through a long series of experiences in rendering judgments upon the various situations that arise in his own life and in the lives of others.

Thus it happens that teachers, and others charged with the duty of placing moral values before children, stand before them not only as instructors but also as patterns. In either capacity they are in danger of failing in two directions: they may set forth standards that are (1) false and arbitrary, or (2) beyond the comprehension of the child-mind.

False standards. Only too frequently are false standards imposed upon children. For example, cleanliness is a very desirable virtue. Yet "the divine right to be gloriously dirty a large portion of the time, when dirt is a necessary consequence of direct, useful, friendly contact with all sorts of interesting, helpful things, is too clear to be denied."¹ Nevertheless, many a mother sets up an unnatural standard of constant cleanliness, imposes rules to secure compliance with this standard, and then reproves her child for the slightest infraction of these rules. In satisfying her own pride, she fails to recognize proportionate values.

We impose false standards, too, when our criterion of children's conduct is merely "How does it affect us?" If their actions annoy or disturb or irritate us, we condemn them as wrong. On the contrary, if we are left undisturbed, we are prone to overlook real misconduct. Thus the feeling that prompts the mother

¹ Kate Douglas Wiggin, *Children's Rights*, p. 13.

to punish her boy for getting dirty may be merely annoyance that the clothes must be washed. In starching and ruffling the child for her own gratification, she may be deemed more culpable than the boy, who is but following his natural affinity for dirt. This does not mean that the child is to be freely permitted to do things annoying and irritating to others, — the fact that an act is a source of annoyance to others is ordinarily sufficient to make it a wrong act. As has been well said: "A child should not have his own way, but he should have the way of a child."

Mature standards. Teachers and parents often misguide children by imposing standards beyond the ability of the child to comprehend. It is hard, for instance, to explain to him the validity of the "social" or "white" lie. Indeed, even for the average adult, many moral distinctions are too finely drawn — "splitting hairs already split." Again, the abstractions — toleration, honor, charity, truth, and the others — mean little to the child. "When I was a child," says Paul, "I spake as a child, I understood as a child, I thought as a child." We must be sure to leave to the child his childish things and childish thoughts.

Standards beyond the child's understanding. One precaution teachers and parents must constantly observe. Before they judge a child's act as one of wrongdoing, they must make sure that he really apprehended even what appeared to be easily understood requirements. Physical defect may hamper the child

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in learning exactly what is required of him. What seems a case of misconduct on the part of a pupil may sometimes be due to the fact that he did not hear the command given him, or see the gesture, or the directions written on the blackboard. Even in dealing with the child who is unquestionably sense-whole and capable of giving attention to commands, constant caution must be exercised so that we may be certain that he understands the standard set before him.

It is easy for an alert boy to misunderstand even in receiving apparently clear orders. In the home, for example, how frequently do you call to John from down-stairs, "Bring me my umbrella and overshoes, John," and all John gets of the command is the terminal "overshoes, John." When he has honestly obeyed the command as his mind received it and appears with the overshoes, he is met with reproof for not having executed all of the commission. "John" should be the introduction; then, attention gained, the order follows. Many cases of school discipline may be traced to incomplete commands or ambiguous orders. For instance, "Go to the office" may mean to any one of four offices; "Do what I told you" may mean any one of ten things "told" you; "Put papers away" may mean certain papers, or others, or all of them; and so on.

The intellect, then, must be deliberately trained in order that one may grow strong in moral vision. In one sense the training of the intellect has been ne-

glected. We say to the eight-year-old, "Why, you ought to have known that you should n't bite Bessie when she kicked you"; and how, pray, should he know that? We frequently take for granted that a child has attained a mental stature able to grasp moral values, though we know well that he has not attained any like ability to grasp values along other intellectual lines.

Intellect and right action. On the other hand, the force of the intellect factor in determining moral conduct is frequently overestimated. We often train it to the exclusion of the other two phases, and then expect moral perfection to ensue. Ethics is the intellectual side only. It is talking; not doing. We make a sad mistake when we think that in talking we have done all that is to be done. Fathers, mothers, teachers fail to understand why a boy does a wrong thing when he has been repeatedly *told* not to do it. There is nothing incomprehensible about it, when we recognize the important part played in conduct by feeling and will.

Millions of people from time immemorial have given utterance to intellectual statements as to what constitutes right conduct. There has been no lack of creeds. A religious creed has its uses, but it is not morals. Nevertheless, people have ever been in danger of substituting creed for conduct, form for spirit. With all our respect for intellect we must realize how impotent to secure right action is intellectual judgment alone, unsupported by feeling and will.

CHAPTER III

FEELING

Motive power of feeling. The motive power behind the will in action is not intellect but feeling. Intellect is cold and analytic; feeling, especially in its emotions (*ex*, out; *movere*, to move), is warm and impulsive. From the earliest automatic reactions of pain and pleasure to the highest sentiment of duty, the push and throb of conduct is from the keen and vivid life of feeling. Feeling ranges through a long series of phases from mere sense-likes and sense-dislikes up through the various emotions to "that consciousness of an internal power superior to all other powers," which we call duty.

We hear much about good motives and bad motives, primary and secondary, natural and artificial; but we are concerned first of all with securing *some* motive that is effective for right conduct. We may agree with Miss Smith, that "there is one true and final motive to good conduct, and that is a hunger in the soul of man for the blessing of the spirit, a ceaseless longing to be in perfect harmony with the principles of everlasting and eternal right."¹ But it does not follow that if we cannot engage this "true and final motive"

¹ Kate Douglas Wiggin, *Children's Rights*, p. 168.

to our service, we should abandon the effort to secure right conduct. Habits of right conduct must be developed, and this can be done only through the operation of some motive. And any motive is better than none.

Tingeing intellect with emotion. Mere intellectual statements of desirable habits or of desirable ideals never bring them to pass.

The moment that the intelligence has to struggle alone, without any outside help, against the brutal array of sensual forces, it is reduced to helplessness.

It is necessary, therefore, if we would weld an idea solidly and indestructibly to a desired action, that we should fuse them together by the heat of an emotion.

The will is not fond of carrying out the cold orders it receives from the intelligence. As it is the organ of all power and feeling, it wants emotional orders tinged with passion.¹

Thus the chief work of the moral culturist in the training of feeling is to develop a series of motives of successively higher and higher order. The individual passes through the entire range from sense-pleasure and sense-pain, through fear, anger, pity, love, altruism, and the others, to the abstract concept of duty. We cannot declare offhand that one motive is "higher" or "better" than another. There are times and occasions when an incentive generally held to be not altogether praiseworthy may at the moment be just the one to operate favorably.

Effective lower motives. Fear, for instance, is not

¹ Payot, *Education of the Will*, pp 55, 77, 100.

ordinarily rated as a high motive; yet undeniably it has its uses. It leads us, very fortunately, to go out of a building by the stairway rather than by the window. In the home, love should have its sway; yet an element of fear is not without its place even there, for it is the beginning of the recognition of authority. It is the parent who is responsible for the child's welfare. He is legally accountable for the proper and adequate protection of his child. To this end he must establish in the child habits of obedience. At times he may have to resort to the fear motive. Authority and the moral value of subjecting one's self to authority are facts in the world, and it is well for the child to meet these facts early in his experience.

Anger is another expression of feeling that is not usually to be regarded as a high motive. But anger may be put behind a moral purpose, such as scourging the money-changers. Even though, at times, one may lose himself in a storm of emotional experience, one still has intellect and will by which to save the day. Anger is of especial value when it is directed against one's self.

We must, then, guard against accepting any such sweeping dictum as "The teacher should control by love and not by fear." We grant that, to the onlooker, a class working on the impetus of how they love their teacher is somewhat prettier than one impelled by fear of the teacher. But aside from this æsthetic consideration it would seem that the pupils are not much nearer

the high ideal of doing right for right's sake in the one case than in the other. In either instance the motive originates from without, and not from within.

Another point is to be noted. The higher grades of motives are developed from those of lower grade. But when we say that the individual passes from one motive to another, we do not mean that he abandons the lower motive in favor of the higher. However lofty may be the ideals that dominate his habitual conduct, there are yet occasions when his acts are governed by motives lower in the scale.

The kindergarten and feeling. It is in the cultivation of fine feeling that the kindergarten, rightly and sanely construed, makes its prime contribution to the work of moral development. Little of the kindergarten method should be carried beyond the kindergarten age; but the kindergarten spirit may continue to foster ideals throughout the grades.

Chief among these ideals is that of social comity. No child can have genuine social life within the family circle. However outspreading the household, it cannot supply him with a social group of sufficiently large proportions. For, to be effective as a social entity, the group must comprise children of approximately the same age. The eight-year-old must play with the eight-year-old to get true companionship. He will patronize the five-year-old, will take care of him, but will not play with him in the true sense. Girls particularly accept younger girls not as playmates, but as playthings.

Of course, the child attains a certain type of respect for his elders, but it is not at all the kind that he learns — and for successful living must learn — for his peers. It is only as he travels outside the province of the family that he gains true and complete ideals of the social virtues. In the kindergarten, he comes face to face with social conditions and learns something of social justice.¹ In the daily intercourse of this microcosm, he gradually senses the social ideals and to the limit of his capacity gains an appreciation of them. Kindness, cheerfulness, industry, coöperation, all feed his emotional hunger; and it is important that he be fed on these rather than on the upshoots of an unregulated environment.

Religion and conduct. It is on the feeling side, too, that religion most properly finds its place in the psychology of conduct. To be religious does not mean to do the right invariably; it means, rather, to avail one's self of a peculiarly high impulse toward the strengthening of ideals. Religion, it is true, has its intellect side: — its dogma, its creeds, its commandments, its theology. Religion has its will side: — its regimen, its penance, its formal duties. But religion itself is preëminently a motive power, a thing of the spirit for the life of the spirit, the seed of lofty emotions fruiting in moral actions. It is an influence nourishing

¹ As Mrs. Bryant, in *Moral Instruction and Training in Schools*, says (p. 49): "To substitute WE for I is a gain in moral capacity even if not in actual morality. And all experience of school life shows how natural it is and how delightful to the average child to live the corporate life and grow by means of it."

the spiritual life, making sweet the desire to follow the symbol of duty.

Which particular form religion shall take for each individual is a matter of temperament and taste. "There is no disputing over tastes," runs the proverb. Nor can there be any disputing over religion. There never has been any dispute over religion. All the sad history of religious agitation and religious war has touched only the politics and theology of the institution, not the thing itself, the essential life of the spirit. If my religion is not your religion, I cannot make it so. Any form of religion either nourishes you or it does not nourish you. If it does not, then it is not religion for you. If it nourishes me and does not nourish you, this fact is not a subject for debate or argument.

There is a lesson here for teachers. They cannot ignore the religious life of their pupils. That is not to say that they must become teachers of religious doctrine. But they are unscientific if they are indifferent to the religious experience of their pupils and neglect to allow for it in their diagnosis and treatment of cases. Religion, of course, cannot be used formally in the public classroom. We must not indicate religious prejudice or even preference. But there are moments of sacred intimate conference with the individual pupil when the aid of religious experience may be invoked on behalf of right conduct. The appeal must invariably be made to the pupil's own religion within him and never be based upon the dogma of the teacher.

CHAPTER IV

WILL

Will a dynamic force. The direct agent of the individual in his conduct is his will. Perhaps, by penetrating analysis, we may even follow the philosophers who say that the individual *is* will. However accurate the individual's intellectual judgment on moral issues, however fervid his passion for right doing, his good intent burns itself out unless there is sturdiness of will to make the thought and desire real in action. Intellect is cold and static; feeling is warm and impulsive; but will is the real persistent dynamic force. The strength of the ego is expressed in will; intellect and feeling are but form and color.

The will, we perceive, is the measure of power. It is the most precious possession of the individual. Hence it should be nourished and not "broken." Much too much of discipline in home and in school is directed toward the breaking of the will. An individual is not truly disciplined when he is merely rendered "artificially silent as a mute, and immovable as a paralytic."

The strong will. Often, in dramatic exhibitions of misconduct, we are so impressed by the stupendous force of the will that we make the mistake of regarding

the will itself as the primal cause of the misconduct. Strong will and crime are not strictly cause and effect. The rifle is not the cause of the murder; the drill is not the cause of the burglary; the pen is not the cause of the forgery. No one would hope to abolish murder, burglary, and forgery by destroying the gun, the drill, and the pen. Nor can we hope to abolish misconduct by destroying the will. Moreover, it is this very will that is needed for the work of the world and the progress of the race. The rifle may free the slave, the drill may build a railroad, the pen may rubricate an epic; and the will may reflect divinity.

The high-class burglar may be, in his way, an inspiring exponent of will. I do not refer to the sneaking thief who prowls from weakness and not from strength, but to the daring burglar high in his profession. His is an exploit of nerve and courage. His weakness is not of the will, but of intellect and feeling. There is a twist in his mental vision, a slant in his emotional life, perverting his will from moral paths. Society, to protect itself from his depredations, imposes its will upon him, and, when it can catch him, forces him into submission. This is for the public good. But his growth, as is seen if attention be focused upon him, is to be gained not by the restraint enforced upon him, but by the instruction of his intellect and the development of his feeling so that the forceful will may be turned into the service of worthy things.

Similarly in our work with children, we must ever

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be ready to evaluate willful misconduct for what it is, namely, a wrong expression of a strong will. Our whole aim should be so to strengthen the other two factors that the will learns to serve straight thinking and high ideals.

The weak will. Quite different is the problem of weak will. Consider the thief who knows that he ought to be honest and who feels the duty of honesty. But to be honest means to be thrifty and industrious. Industry means struggle. There is open an easier path along which the material fruits of honesty may be plucked. To steal is easier than not to steal. Intellect says: "Thou shalt not steal." Feeling desires to obey the commandments. But hunger opposes, and the will yields.

So, too, in the schoolroom, much misconduct is due to weak wills. The boy comes to school aglow with the impulse to do right, and accurate in his judgment as to what is the right; yet, under pressure of circumstance, his will weakens and his good intentions are swept aside.

Training the will. The will, like its associates, intellect and feeling, must needs be trained. Schopenhauer tells us that we are but one third intellect and two thirds will. Yet how neglected has been the training of the will. In the language of Payot, "Is it not discouraging to think that the most important thing, the education of the will, is nowhere directly and consciously taught . . . and yet, is it not through

his energy alone that a man is able to round out his life?"¹

By way of caution, we must note that in securing obedience we do not necessarily train the will. "Blind obedience to authority is not in itself moral. It is necessary in order that we may save children dangers of which they know nothing. It is valuable also as a habit."² So, all cases of "making" a pupil do a thing through physical compulsion are practically valueless for will training.

For example, the teacher orders a pupil to leave the classroom and report himself to the principal. He refuses. The teacher appeals to the principal. The principal comes, and forcibly ejects the boy. It is clear that in this act the boy's will receives no training. Order is restored, obedience is secured, society is vindicated; but nothing is done either to weaken or to strengthen the boy's will. All this is aside from the question as to the wisdom of the procedure. It may be wise or it may not — discussion of this phase of the case must be postponed until we have considered other important principles. It is sufficient here to emphasize the fact that, wise or unwise, this disposition of the case is almost entirely unrelated to the development of the boy's will. "Almost," because it is conceivable that persistent and repeated thwarting of the will may do physical damage, breaking down the nerve-

¹ Payot, *Education of the Will*, p. 20.

² Kate Douglas Wiggin, *Children's Rights*, p. 122.

centers of control and thus actually vitiating the will.

How, then, may will be trained and nourished? It must be confessed that neither experience nor the laboratory has given us entirely adequate laws concerning will development. It is a great field, ready for tillage, and the harvest is greatly needed. Fortunately, however, there are a few principles at hand upon which to build in training will in ourselves or in others.

Physical vitality and will. First, the physical basis of self-control must be recognized. The will is weakened by low bodily tone. Inherited tendencies to special weakness, disease, and unfavorable conditions of environment all factor. Frequently the weakening causes may be removed; hence we should ever be on the alert to discover such causes with a view to their elimination. Irritating growths, malnutrition, loss of sleep, all put a distinct strain upon the will.

This group of causes is constantly overlooked in school work. It is forgotten that misconduct may be due to a will weakened by causes that do not appear. To mention such an event as a boil usually excites a certain amount of amusement, — but that is when the boil is on the other fellow. On one's self it rises to the dignity of a powerful enemy of the will. Many of the ills that flesh is heir to may, unknown to the careless observation of the teacher, operate from time to time to make her pupils subnormal as to will strength. She must not be too hasty, therefore, to

characterize as willful misconduct the actions of the child until she knows that his body has been properly fed, his nerves calmed in sleep, and that he is not in the early stages of some distressing disease.

Even the seasonal and daily weather changes have their influence upon the will, as every one, and particularly teachers, can testify. Dexter claims that "the deportment of the pupils is at its best during cold, calm, and clear weather — at its worst during that characterized as hot and muggy. The opinion is also expressed that boys are affected more than girls."¹

The intellect and the will. Second, the intellect may be brought to bear upon will training. Intellect can put before us the value of struggle. To the boy we may say, "Put your will to better use. You are putting your good strong fourteen-year-old will to doing only

¹ Edwin Grant Dexter, *Weather Influences*, p. 140. Certain other statements, of significance to teachers, are: —

"The quality of the emotional state is plainly influenced by the weather states."

"Although meteorological conditions affect the emotional states, which without doubt have weight in the determination of conduct in its broadest sense, it would seem that their effects upon that portion of the reserve energy which is available for action are of the greatest import."

"Those meteorological conditions which are productive of misconduct in a broad sense of the word, are also productive of health, and mental alertness; as a corollary, misconduct is the result of an excess of reserve energy, not directed to some useful purpose." (Page 270.)

"And with the school child; have we not here an argument for more work? — not mental work, but good, solid, healthful manual labor or athletics, for of the intellectual sort we have enough already." (Page 277.)

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eight-year-old things." Even young children appreciate the force of this and put conscious effort into will exercise. We recall the story of the little girl who, while her mother was apparently asleep, tiptoed into the room and up to a dish of fruit. Hesitating but a moment, she deftly purloined an orange. Her mother chose not to betray the fact that she was awake, and awaited developments. In the course of a few minutes, the little one again cautiously entered the room, orange in hand. Again she tiptoed to the dish, this time replacing the orange. As she turned away she exclaimed, "There, that's the time you got left, Mr. Devil!"

"No wound," says Arnold Bennett, "is more cruel to the spirit of resolve than that dealt by failure." But intellect may step in to convince us that failure is never inevitable, that failure may be overcome, that not even at seventy times seven times are we to give up hope of ultimate success. Intellect presents to us, too, the essential doctrine of training, namely, — We learn to do by doing. We see that each defeat of will, discouraging as it is, may yet be counteracted by the successes of will. Best of all, it teaches us that we should not wait for defeat before deliberately working to strengthen the will. Professor James has given us the prescription: Give the will daily a little *gratuitous* exercise.

Often, it is the failure to use this prescription in the class that makes possible the conflict of wills between

teacher and pupil. The teacher waits until some large and important issue of school conduct arises and then, for the first time, seeks to hammer the will. Yet there are daily opportunities to put problems in will exercise before the weak-willed individuals in the class. These exercises should be of such a character that they are possible of accomplishment, but are, in their consequences, so unimportant that, if the pupil fails, his failure may be overlooked as a matter of "discipline." Under such a course of will exercise, the pupil slowly but surely grows in ability to match his will against issues more and more powerful.

Feeling and the will. Third, and finally, feeling may be brought to bear upon will training.

If a person prefers the grandeur of a Socrates, a Regulus, or a Vincent de Paul to the ignoble depravity of the most repulsive specimens of the human species, such a preference, no matter how feeble it may be, is quite sufficient. For to prefer implies love and desire. This desire, no matter how fleeting it may be, can be held and protected. It will grow strong if it is cultivated, and will, through the skillfully managed interplay of the laws of psychology, be transformed into a virile resolution.¹

There are two main directions in which feeling may be drawn upon to aid will; through shift of ideals and through encouragement. The former is indirect; the latter, direct. In the one case we replace the ineffective ideal held by the child with one that has a more powerful interest for him and hence a more powerful

¹ Payot, *Education of the Will*, p. 47.

hold upon him. This new ideal is able to govern his will and thus he gets the exercise which adds its iota to the total of his will-training.¹

Encouragement in will training. In the other case, through the force of our own personality, we act directly upon the pupil's will without invoking the mediation of another ideal. This means encouragement and sympathy. To say to a child, "I knew you could n't do it," is unquestionably weakening. To say with conviction, "I am sure you will do it next time," is enheartening and strengthening.

The teacher may gain a point from the story of the noted horse-trainer who gave as the chief reason for his success: —

I never send a horse back to his stall discouraged. If it is the high jump, for instance, I set the height, say, at six feet. The horse clears it handily. I set it at six-two, at six-four, and so on, until at six-ten he fails. He fails again and again. But this is not the time to end the lesson. I put the bar back at six-eight. He jumps this, and undisheartened, he completes the day's exercise. The next time I bring him out, with the memory of victory in his mind, he is eager to go at the task.

Guyau sums it up thus: —

All education, indeed, should be directed to this end, to convince the child that he is *capable of good and incapable of*

¹ However, E A Kirkpatrick, *Fundamentals of Child Study*, p. 195 says "Care must be taken not to interfere with freedom of choice [of moral ideals] by exhortation and urging, for in their very nature ideals must be freely chosen by the individual because they appeal to something within him, and not because somebody else finds them good."

evil, in order to render him actually so; to persuade him that he has a strong will, in order to give him strength of will; to make him believe that he is morally free and master of himself, in order that the idea of moral liberty may tend to progressively realize itself.¹

One of the strongest aids to encouragement is sympathy. If we, as teachers, would but get off the pedestal that the pedantic traditions have set up for us and come down and live with our children on the same level, how great would be the gain. If we could but convince our children of our humanity, of our oneness with them in every human attribute; if they could but know that we too aspire, struggle, stumble, lose and gain, fear and hope, how limitless would be our influence. And we can strive for this relation with our pupils, and attain it, without loss of dignity, without loss of authority. Then we can say to our weak-willed boy, "Yes, I know." And we can say it so sincerely and amplify it so consistently that he feels the throb of sympathy, and his responding heart beats true to a renewed courage.

¹ J. M. Guyau: *Education and Heredity*, p. 24.

CHAPTER V

MORAL DEVELOPMENT

Normal vs. abnormal. The first step in the analysis of a case of discipline is to determine whether it is intellect, feeling, or will that is malfunctioning. Hence the principles which underlie the growth of these three factors now merit discussion, so that what is normal in growth may be properly understood and distinguished from what is abnormal. Only by an understanding of the normal can a correct evaluation of conduct be made; and, furthermore, only through this understanding can the abnormal be diagnosed.

To analyze the present, we must understand the past. From the past, we learn the explanation of the phenomenon of individuality. Fill a room with pig iron and we can control it by the simplest of physical laws. We can manipulate it with absolute surety of result. We can, for instance, convert it into a thousand hammer-heads of uniform consistency, weight, and form. Fill a room with boys and girls, and we can control them only by acting in accord with the most complicated physical and psychical laws. Never can we prophesy the ultimate result of our efforts to mould them. Never can we run them into fifty replicas of any individual model.

Individuality and evolution. The explanation of individuality lies deep in the history of the race. The hypothesis of evolution tells us that the present is derived from a limitless past. Organic life goes back to the days when all life was unicellular. Gradually through the ages the single cells grouped into twos, into threes, into fours, and so on, and divergent organic forms developed in bewildering succession. Thus, to-day, plants and animals exist to virtually an infinite variety. In a word, the various types of present-day living organisms, including man, were not created each by itself, but have evolved in the march of time through successive changes in preëxistent types.

Evolution has been a matter of the development not only of physical structure, but equally of mental life. In the language of Doncaster, "The conclusion is therefore reached that not only bodily characters, but also those of the mind are essentially determined by the hereditary endowment received from the parents."¹ Each unit organism, now as throughout the æons of the past, is acted upon by all the forces of the world outside itself. This action brings about a corresponding reaction from the organism. The reactive tendency is known as "tropism." Tropisms are classified according to the kinds of stimulus involved. Among them are: heliotropism (or phototropism), reaction to light; thermotropism, reaction to heat;

¹ L. Doncaster, *Heredity in the Light of Recent Research*, p. 49.

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thigniotropism, reaction to contact; chemotropism, reaction to chemicals. Tropisms may be either toward or away from the stimulus.

These forces have their effect in changing the character of the organisms. As, in the past, they have acted in varying combinations upon different organisms, the effect has been to develop variations in the structure of the organisms, so that to-day, in the organic world, Nature knows no duplicates.

Variation and individuality. Evolution has seized and held variations and fixed them into new species; by just what method we need not concern ourselves here. For the teacher the lesson is that she must recognize variation and individuality; first, because they are facts of the present, and secondly, because they are the hope of the future. Hence, on behalf of the present, she must accept them; and, on behalf of the future, she must encourage them.

She must loyally accept variation and individuality in her daily work. She must recognize that children grow — they are not coined as in a mint. Therefore, she must keep the metallic out of her treatment of them. It is hard to accept this fact. We so thoroughly realize the economy effected by reducing classroom procedure to rules and regularity that we resent the presence of individuals who are unruly and irregular. There is such an evident gain in teaching and disciplining *en bloc* that we are tempted to lose our temper in the presence of disturbing individuality. We are

prone to thrust the individuality of the individual out of our minds as we go about our daily duty of handling large classes of pupils.

“Good” and “bad” relative terms. One result is that we make hasty estimates as to moral values and draw careless generalizations therefrom. For instance, teachers get into the unfortunate habit of talking about good boys and bad boys, as though humanity were to be grouped about two types of individuals, one the “good” and the other the “bad.” Goodness is a very vague and indefinable thing. It is not an elementary characteristic; it is a compound of myriad thoughts and emotions. Even if it were possible to totalize these components into something which we might entitle “goodness” we should see that it would represent only a relative condition. There could be no intrinsically all-good person to be offset against an intrinsically all-bad person.

“Good” and “bad” are relative terms. “That we call children good or bad does not mean that there are two types or modes of character. . . . Variations in any single trait are usually continuous . . . usually cluster around one and only one type.”¹ This is par-

¹ Edward L. Thorndike, *Individuality*, pp. 13-14 Teachers will find this monograph of interest as a concise presentation of individual traits. The following excerpts are cited as bearing on the facts of sex differences. —

“In no trait of those studied has a gap been found between the distributions for the two sexes. The upper extreme of one sex always overlaps the lower extreme of the other. Some girls like to fight better than some boys; some men are fonder of babies than some women.” (Page 80)

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ticularly true of the composite trait we call "goodness," or of its converse, "badness."

Mixtures of good and bad in all. The real condition is that there is a certain average mixture of good and bad that represents the type of the great mass of humanity. Sloping away from the average in one direction are the constantly decreasing numbers of people who have an increasing proportion of the good characteristics, and in the opposite direction those of the bad characteristics. Dr. Thorndike sums it up in these words: —

There is indeed no habit of thought about human nature more important for the understanding of individuality than the habit of thinking of the different amounts or degrees of each single quality or trait as distances along a scale, and of men and women as distributed along that scale, each at his proper point.¹

Translating this graphically may put it before us more forcibly. Suppose it were possible to grade all people along a scale of goodness, say from 0, utter

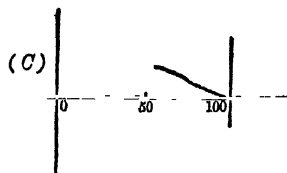
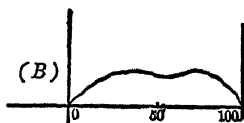
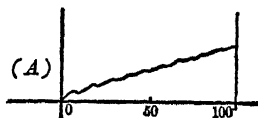
"Nearly all women are more original than the least original man, and probably over a third of women are more original than the average man. Nearly all men are more religious than the least religious woman, and probably about a third are more religious than the average woman." (Page 31)

"The greatest scientists, poets, painters, and musicians have been more frequently males for the same reason that idiots are more often males."

"Sex, then, though a real influence, is not so great an influence, in making individuals differ as has been supposed. Many traits are practically uninfluenced by it. The variations within one sex are not very much less than the variations amongst men and men together." (Page 33.)

¹ E. L. Thorndike, *Individuality*, p. 12.

depravity or total lack of goodness, to 100, the ideal perfection of goodness. Then the curve representing all people might conceivably be either of the three shown in the accompanying diagram.



The true condition is that represented by (C). Our mistake as teachers is to think that a class is represented by (B) comprising one type, the bad boy, and another type, the good boy. As a matter of fact, the class groups about a central average type, as in (C), merging in both directions toward the boys who are more good or less good than the type: that is, in the broadest view and the largest definition, there is no such phenomenon as the "bad boy." The individual is a complex composite of all sorts of traits, with the number of desirable traits and the number of undesirable traits bearing all sorts of ratios to each other. It is this individual that we have actually before us in our disciplinary problems.

Recognizing and encouraging the individual. Many teachers act as though they were warranted in ignoring this basic fact. And yet the necessity for recogniz-

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ing the individuality of the individual is by no means a new thought, as is witnessed by the dissertation on *The Good Schoolmaster*, by Rev. Thomas Fuller (1608-1661), in which he says:—

he studieth his scholars' natures as carefully as they their books, and ranks their dispositions into several forms. And though it may seem difficult for him in a great school to descend to all particulars, yet experienced schoolmasters may quickly make a grammar of boys' natures.¹

Not only must we accept individuality because of its omnipresence, but we must encourage it for the benefit of the future. It is by virtue of the most widely divergent of its kind that the species changes either in progress or in retrogress. So if we are to put optimism into practice we will not seek to restrict favorable variation in individual pupils. The more erratic they are, in a favorable sense, the more encouragement must we afford them to develop their erraticalness. It is by virtue of the "sports" that Mr. Burbank and his fellow wizards of the herbarium create new species, and it is by virtue of the sports in the higher biology that the schools and the race will create a newer and nobler humanity.²

¹ I cannot refrain from adding to the quotation the concluding canny paragraph: "Let this, amongst other motives, make schoolmasters careful in their place — that the eminences of their scholars have commended the memories of their schoolmasters to posterity."

² Says William E. Kellicott, in *The Social Direction of Human Evolution*, speaking of mutations (sports) (p. 67): "They are of the greatest value in evolution, for it seems quite likely that it is only through the permanent racial fixation of these mutations that per-

Heredity and environment. In studying the derivation of the moral traits of the human individual, we find ourselves reckoning with two factors, heredity and environment. In deepest reality these two are but one. The organism changes because of the forces pushing upon it from without, — environment. The resulting changes are recorded not only in the organism itself, but in its descendent organisms. Thus is environment passed on from generation to generation, and each individual may be regarded as the expression of the sum total of the environmental forces of time upon his ancestors. Heredity, if the phrase may be used, is but canned environment.¹ We proceed to consider these two factors, first heredity and then environment.

manent changes in the characters of a breed may be effected, i.e., evolution occurs primarily through mutation."

And again (p. 74): "Elevation from mediocrity to superiority has far greater effect upon the social constitution than has elevation from inferiority to mediocrity."

¹ Or, to borrow more conventional phrasing, "We do not remember this ancient life as we remember our own past experiences, but it stirs in us in all new fundamental attitudes and feelings, adding a momentum of interest or feeling which cannot be explained by reference to anything the individual has learned. We must assume that the effects of environment and manner of life, during this millions of years our progenitors have lived upon the earth, have left traces in the nervous system which are inherited from generation to generation; which have accumulated, have become modified, utilized, or partly obliterated in many ways; and which still appear, varying in degree and form in each new individual. Whatever has affected the race deeply, whatever has been for a long time feared, or contended with, must thus have left its marks and have influenced inheritance." (G. E. Partridge, *Genetic Philosophy of Education*, p. 88.)

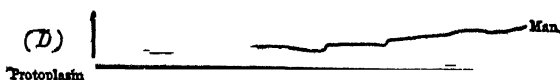
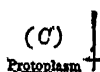
CHAPTER VI

HEREDITY

The tree of ascent. Our physical and mental development has extended through a time-long series. Despite the continuity of the series, there have been epochs in which the development has not been in accordance with the lines of ultimate human progress.



The tree of ascent has not been one entirely of convergence toward man, which might be schemed as in (A). Instead, it has had countless offshoots from earlier stems leading to species which could never hope to turn back to the line of human derivation, as in (B). Moreover, even along the direct line leading to man of to-day, progress has been not as in (C); but after the fashion of (D). That is, progress has been by



fits and starts, by the attainment of a series of plateaus, with even occasional descents in retrogress.

This phenomenon of progress-plateaus is frequently encountered. For instance, it is in this manner that our habits are acquired. Learning a game, such as bowling, golf, tennis, is an example. Here the universal experience is that one increases his skill for a while, perhaps with what is known as "beginner's luck," then has his "off-days" when he cannot even equal his earlier scores, then gains again, and so continues through a series of gains and slumps. It is important for us to keep in mind these slopes and plateaus of progress, for we shall have occasion to refer to them in later discussion.

Periods of development. The continuity of development clearly prevents our marking it off into rigidly defined stages. In attempting to divide it, even roughly, we might plot a thousand epochs in the ancestry of man. For convenience in the study of our present problem, however, we divide it into five periods, with the understanding that there are and can be no sharp lines of demarcation between them. These periods are, in order, —

1. Organic.
2. Animal.
3. Human.
4. Racial.
5. Family.

This represents our family tree, root-end up. So far as we know, only organic life grows from within, that is, is capable of true development. At exactly

what point organic life divides into plant and animal, the biologist cannot tell us. It is clear enough, though, that our ascent is from the animal and not from the plant. Again, just where subhuman species merged into man cannot be determined; but we can make shrewd general guesses as to the character of man's subhuman ancestors. So, too, differences as to race are not clearly marked, although we make arbitrary distinctions. How far one's family extends into distant relationship is equally difficult to determine. Most of us enjoy the pastime of tracing our ancestry back for a few generations, but when we run into thugs and thieves we quit — we have crossed the "family" limits.

Traveling back over the ancestral line, we realize that relationships are more intimate the younger they are: that is, in general, I respond more intimately and more favorably to my relatives within my family than to those more distant. So, too, I feel more closely related to a Caucasian than to a Chinaman, to a Chinaman than to a kangaroo, to a kangaroo than to a cabbage.

The ancestral mind-tree. We scarcely have to define heredity: "the name given to the generalization, drawn from the observed facts, that animals and plants closely resemble their progenitors." The son is like his father; and conversely, the child is father of the man. And this resemblance is not only of physical traits but of mental as well. The body of man does

not much resemble his distant ancestor, the protoplasmic unit; yet physically he is little more than a collection of such units. Likewise, the mind of man does not much resemble the sentiency of the cell; yet mentally he is little more than a complex of such sentiencies. There is, then, an ancestral tree of mind corresponding to that of body, and our concern in our present study is chiefly with the line of mental descent.

Organisms, including even the lowest forms, as we have noted, respond to outside stimulus. Presumably they feel, then act. The greater the number of generations that have been acted upon in the same way, the greater the number of those who have been feeling in the same way and responding with specific actions in the same way. Consequently, through successive generations, there is an accumulation of tendency to feel and to act. These tendencies, according to Professor James's terminology, we call respectively emotions and instincts. We may regard them, in reference to the psychology of intellect, feeling, and will, as actions from which the intellect factor has been practically eliminated. that is, the particular reaction has been repeated so many times in so many generations that finally no judgment is required in performing the act.

Value of instincts. Very fortunate it is for us that we have our instincts. Without them life in our present civilization would be quite impossible. Imagine having to think out *de novo*, every time it is presented

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to us, the question as to whether we should dodge when we see the missile coming. Our instincts, then, are those tendencies which lead to actions minus the intellectualizing process. Our ancestors have done the thinking for us. Moreover, we are daily continuing this process of converting intellect-guided actions into instinctive actions.¹

Strength of an instinct measures its age. A general law underlying instinct is that the age of an instinct measures its strength. Conversely, the force of an instinct indicates its age. Naturally we respond most forcibly in those directions in which our ancestors have been responding for the longest while.

To give a simple illustration, suppose that, making a call on a wintry night, you are invited by your host to choose between two rooms in which to sit and chat. The first is equipped with all the modern appliances for securing proper heat and ventilation, thermostatic control, fresh-air supply, humidity regulated — in short, it is a perfectly ventilated room. The other is lighted by a glowing open fire, the logs piled high in

¹ H. Wildon Carr, *Henri Bergson*, pp 41, 42: "Instinct is intelligence become automatic, and intelligence is always tending to become instinct . . .

"Constructive action is immediate and direct, the apprehension of the object is followed by the appropriate action without any interval of hesitation, without any time for deliberation and choice. Intelligence, on the other hand, is just this hesitation, deliberation, and choice . . .

"Instinct is immediate knowledge. Knowledge such as intuition gives us, and being continued in the action, is therefore unconscious; intelligence represents the action in idea before it acts, hesitates and deliberates, and is therefore conscious."

crackling cheer — but it is quite faulty as to ventilation; in fact, there is a window open and it is somewhat drafty. By all the canons of health you should choose the first room, but I venture the guess that you would unhesitatingly seek the open fire. This means, of course, that for generation after generation we have been using fire as one of our elementary tools.¹ We have been hugging the fire and associating it with cheer and comfort, while steam heat is but a youthful institution. There is little poetry about a steam radiator; there is the poetry of race upon race stored in the open fire. Our instincts outweigh our conventions.

It becomes our duty, then, to study our tendency inheritance of emotions and instincts, tracing their origin into the shadowy but potent past — “A force as imposing and rigid as destiny.” Hence we briefly survey, in turn, the five epochs into which we have arbitrarily marked off the ancestral chronicles of man.

¹ Joseph Knowles, in his interesting adventure, *Alone in the Wilderness* (pp. 41, 42), writes his eulogy of fire. “Fire was my greatest asset in the woods, by far. With a fire you have got about everything. It would be difficult — in fact, I do not believe a man could get along for any length of time in the wilderness without it. First of all, it aids you in a hundred ways. Next, it is a comfort — a wonderful comfort. . . . As I look back on it now, it seems as if it did about everything for me.”

CHAPTER VII

THE PRIMAL HERITAGE

Self-preservation and reproduction. Two of our instincts run their roots deep into the very earliest of the five epochs of our ancestry. These are the self-preserved and the reproductive instincts. Even in plant life the will to live is ever present. Certainly there is tenacity of life; and the poet in us, if not the scientist, translates this tenacity into terms of an instinct to preserve self. Individualism and egoism are present to the extent that each plant seems determined to preserve its own life regardless of the expense to other life forms. In fanciful mood we may even seem to hear the majestic tree voice its protest against the blighting stroke of the ax. Scarcely less dominant in plant life is the push of the reproductive instinct. It is not enough that the individual shall have its own compelling day, but it must likewise persist in the forms of descendant individuals.

Differentiation with locomotion. With the clear differentiation of animal forms from other organic life, each of these two instincts undergoes marked modification. One of the broad distinctions between plant and animal is that the plant has motion and the animal locomotion. Plants, deriving their sustenance from

the immediate air and the immediate soil, need not move about laterally. Animals, however, have gained the power to go about seeking their food. The newly gained attribute of locomotion has its effect upon the character of the instincts.

The instinct of self-preservation, vigorous as ever, now has new relationships arising from the new freedom. The instinct takes on a triple phase; in alliterative terms, feeding, fearing, and fighting. With the increasing ability to chase and capture food and to elude and escape seizure as food, there come more prominently into action the fight for food and the fear of becoming food. Eat or be eaten, is the law of the jungle; and the invariable desire of the individual is that he be the *eater* and not the *eatee*. Consequently sense acuteness develops to a remarkable degree.

In passing, we may note that this sense acuteness as evinced in subhuman animal life is not necessarily desirable as a trait of human life in modern days. The acute sense of smell, for example, so valuable an asset to the hound, could be to us little else than a serious embarrassment. Hence, we must not be carried away by the recurrent cults that would set before us as the educational goal the maximal development of sense perception.

Use of sense acuteness. Nevertheless, in our school practice we daily make legitimate use of this developed sense acuteness. In fact all involuntary attention is based upon it. For instance, when the class is lagging

during a blackboard presentation of a subject, we unexpectedly write a significant word or letter in red. Immediately there is an involuntary start of attention. The child has inevitably fallen back to the instinct that taught his ancestors in the jungle to beware of the flash of color. That sudden flicker of red thirty feet from him spelled danger; to see it in time meant safety; to neglect it might mean to be eaten. So now the child — the product of the long ancestral line — attends on the instant to this hereditary warning. Caution, of course, is to be heeded by the teacher in using this form of appeal. Blackboards loaded with words and symbols in colored chalk would soon become an accustomed and not-to-be-feared environment.

The same caution is needed in the use of appeals to the sense of hearing, such as snapping the fingers, striking the desk or blackboard, etc. Properly efficacious as such stimuli are when employed deliberately and intelligently, they fail of their purpose when used to excess. Moreover, such use is a hindrance to good control of a class.

Locomotion and the reproductive instinct. The accession of locomotive power in the course of evolution has its corresponding effect upon the force and character of the reproductive instinct. There are now newly developed phases of satisfaction. Pursuit and capture have a motive aside from the feeding element. Fearing has a new association; fighting has a new *casus belli*. Likewise the consequences of satisfy-

ing the instinct become more complicated. New and powerful emotions develop as aftermath. The ferocity of the feline mother guarding her cubs is proverbial.

There come into play, too, frequent conflicts between the two forces of self-preservation and reproduction, as one may witness almost any day. One summer afternoon I watched the conflict as it possessed the heart of a phoebe bird. Her nest was stoutly built under the porch roof and her brood was yet in the dependent stage, but she would not remain at the nest during the day while any one was on the porch. On this afternoon there was a heavy shower and, as I chose to sit it out, mother phoebe was very evidently distressed. After half an hour of fluttering back and forth between a perch at safe distance and the seemingly threatened nest that needed her protection, she finally settled herself at home. I have no ambition to figure as a "nature fakir," and so I do not presume to know what was going on in the mind of little phoebe. However, I confidently suspect that she was being pulled by these two conflicting instincts, both of which lay so deep in her fluttering heart that the contest was by no means one-sided.

Rise of the social instinct. In addition to reinforcing and modifying the two most ancient of instincts, locomotion develops from these yet a third, the social instinct. At this epoch of animal development, it appears as little higher than mere gregariousness. Animals early found that they would feed more, fight

better, and fear less, when living in groups than when living alone. Hence the development of the herd, the pack, the school, the flock — all variants of the term “social group.” Here is the basis of our “gang”; and we are wise if we recognize the deep hold which the spirit of the gang — by virtue of its great antiquity as a controlling instinct — has upon youth.

Out of this social instinct has developed a group of other instincts which are called the adaptive. They take the three chief forms of imitation, play, and curiosity. All three are found in moderate form in animal life, but it is only in the human individual that they develop as direct causes and modifiers of conduct.

CHAPTER VIII

THE HUMAN HERITAGE

Human modification of instincts. At the human stage the elementary tendencies undergo still further modification. The instinct of self-preservation becomes overlaid with a vast complex of non-egoistic promptings, so that in the ordinary affairs of life it is somewhat submerged. But it is by no means annihilated; and fortunately so, for through it, after all, the human world moves on to accomplishment. In its grosser forms it is but half hidden by more modern traits. There are times when it comes boldly and even fiercely to the front, — times when there are not enough life preservers to go around. Then courtesy, refinement, deference, a host of other conventions, are ignominiously put to flight by its impetuous onrush. †

The reproductive instinct, too, becomes subordinated to later-developed interests. The impulse to the specific creative act is no longer of periodic occurrence, as in the case of the animals, but is distributed over the entire year. Civilized man has learned the un wisdom of yielding in excess to the push of this necessary instinct. Restraint has led to tension, and it is on this tension that the creative work of the race has been performed. Creation has found other expression besides human offspring. It is this instinct that

has furnished the leverage by which marvelous works of mechanical skill have been reared. It is this that has given us our art.

Gregariousness. In humankind the social instinct passes beyond the limits of mere gregariousness. It is true that, in spots, we inherit this grosser form of the social impulse, to our detriment. The slum life of our large towns is based upon it. It would undoubtedly be for the lasting benefit of the people of certain sections of our cities, if we could legislate the gregarious instinct out of them. They insist on living in herds for the very joy of herding. Even in the highest expression of our civilization we are in a sense strongly gregarious, but it is a gregariousness that knows no space. Through the inventions — the mail, the telegraph, the telephone, the wireless — we virtually touch elbows with the inhabitants of the earth. Almost literally, every man is my neighbor.

Altruism. The animals herd through selfish motives — to feed and to fight with lessened fear. In man gregariousness flowers into the more beautiful forms of sympathy and altruism. John Fiske's theory of the rise of altruism through the lengthening period of infancy, seems to meet universal acceptance. The kitten, a few days after birth, is ready to take its place in the world of cats. The human kitten needs many years before it can hold its place in the world of men. If one considered this fact but lightly he might conclude that the kitten had the advantage.

It is through the pressure of the self-preservative instinct that animals, including man, have developed the social instinct in its grosser forms; it is through the reproductive instinct that man has developed it in its finer forms. In the history of the race, the period of helplessness of the infant has stretched from day to day and from year to year, and the interest of the parent has been elicited to an ever keener degree. Interest in offspring has developed love for them. In turn, the family has been established, and, from love for family, it has been an easy transition to love for those less closely related.

Imitation, play, and curiosity. This lengthened infancy operates, too, to modify the adaptive instincts, developing imitation, play, and curiosity into their higher forms. Infancy means mental plasticity; consequently the longer it lasts the more moldable is the individual and the more opportunity is there for his development. In fact, these three adaptive instincts are the chief instruments in our educative mechanics. Imitation is the response to all of our educational method that says, "Do as I do." Curiosity is the foundation of scientific research. Play is the foretaste of work.¹ All three involve interest and attention;

¹ Colvin and Bagley, *Human Behavior*, pp. 50, 51: "*Play*, — An activity performed quite spontaneously and for no conscious purpose beyond the activity itself. . . . *Work*, — An activity not pleasurable in itself, and hence not undertaken for its own sake, but for an ulterior purpose."

"Play differs from work, not in the obstacles surmounted nor in the amount of energy expended but in the spirit in which it is done," (*Ibid.*, p. 40.)

and mental development is largely a matter of increasing the duration of voluntary attention. The child puts his blocks together in an elaborate combination, spending many minutes in painstaking labor — then with a sudden gesture he knocks down the whole structure. Nor can he be induced to continue the work of construction; his interest has already flitted toward other things. Education trains him to attend to the one task for a longer period, and eventually we dignify his play by calling it work. It is in his ability to work that man, alone among all the animals, exhibits a capacity for progress.

The moral and religious instinct. Man, in addition to modifying and ennobling the four chief instincts that operate in subhuman animals, has originated a fifth, the moral or religious instinct. A distinction may be made between these two, but, striking for broad general principles as we are, we will regard them as a single group. We may remark, too, that there is a school of philosophers who would trace the moral purpose clear back to the beginning of all life, but we will be on safer if not surer ground if we regard it as a characteristic of humankind only.

As the adaptive instincts are the basis of our education of intellect, so the moral instinct is the basis of our development of the moral sense in the individual. This is perhaps the chief difference between the mental life of man and that of the other animals. We can train a dog to right conduct, that is, to conduct satis-

factory to us, his masters; in the same way we can train a child to satisfactory conduct. But we cannot educate the dog to a sense of moral values, although we can educate the child, by virtue of this moral instinct, to discriminate between right and wrong. The dog, in his wanderings, comes upon a piece of meat displayed on a counter. The mental process and the resultant act seem simple enough: meat, stimulus, hunger, response, seizure. The hungry man comes upon the meat, and the process is the same to a certain point, the point where the moral sense interferes: meat, stimulus, hunger, response — the thought “not mine,” the restrained hand. Thus does man show his capacity for progress in the high realm of morals.

Order of development of groups of instincts. To summarize, the development of our groups of instincts seems to have been in this order: self-preservative, reproductive, social, adaptive, moral.¹ The principle

¹ A clear and interesting presentation of the subject of instincts will be found in E. A. Kirkpatrick's *Fundamentals of Child Study*, p. 51, *et seq*

Colvin and Bagley in their *Human Behavior* (p. 126, *et seq*) have also a valuable discussion. They group the instincts as follows: —

Adaptive: imitation, repetition, play, inquisitiveness, constructiveness, migration, acquisitiveness.

Individualistic:

(A) Self-protective: combative, retractive, repulsive.

(B) Self-assertive.

(C) Antisocial: teasing and bullying, predatory, shyness.

Sex and Parental: sex, protection of young.

Social: rivalry, gregarious, coöperative, altruistic.

Religious: self-abasement.

Æsthetic: rhythmic.

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that our instincts are strong in proportion to their age indicates that the moral instinct is severely handicapped by its youth. The teacher must remember this as she faces the discouragements of the classroom. She will then cease to wonder that the boy does not always behave. She will realize that the youngest of his instincts has been borne down in the unequal conflict with the brute force of the ancient impulses. But the defeat need be but temporary and it may be less frequently repeated. The aim of the school, then, in its work of moral culture, is to strengthen the young instincts in their struggle with the older. It is the privilege of the teacher to stand by, attendant upon the youthful captain of the fight, fitting upon him the armor of Emerson's phrase —

"So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, 'Thou must,'
The youth replies, 'I can.'"

CHAPTER IX

THE RACIAL HERITAGE

Physical and mental differences. The point at which the human animal diverged into those subgroups which we call "race" is as indistinct in the gloom of the past as are the points of divergence into those other groupings that seem now so stable and fundamental. To-day we are able to classify humankind into fairly well-marked groups, each with its main physical and mental characteristics. Physical differences as to hair, eyes, stature, and the like are clearly present. Scarcely less pronounced are the mental differences, in intellect, feeling, and will, although the instincts inherited from the remote past are common to all. Along with these natural differences in characteristic mental reactions, there goes a wide variability of moral standards.

The American school, in many communities, enrolls pupils of all sorts of races and nationalities. The teacher in such a school will have little success unless she has, or develops, a broad catholicity. She must have a ready recognition of the racial variations and a receptive toleration for the variant standards in living and in morals.

Racial heritage. It is not necessary here to make

any detailed study of racial history.¹ The teacher is merely urged to keep in mind the distinctive racial heritages of the pupils of her class. For instance, she will recall the years of servitude that mark the inheritance of the American negro, and allow for it accordingly. She will compare this inheritance with that of the descendant of the American pioneer, characterized by Mrs. Wiggin in vigorous language:—

Our American children are as precocious in will power as they are keen-witted, and they need a special discipline. The courage, activity, and pioneer spirit of the fathers, exercised in hewing their way through virgin forests, hunting wild beasts in mountain solitudes, opening up undeveloped lands, prospecting for metals through trackless plains, choosing their own vocations, helping to govern their country,—all these things have reacted upon the children, and they are thoroughly independent, feeling the need of caring for themselves when hardly able to toddle.²

Speaking of thirty-seven cities investigated by the Immigration Commission, Mr. Haskin says:—

The children of the races who do not speak English have rather a hard time getting started. There are a few exceptions. For instance, in the case of the Swedes, there are only a little more than half as many of their children behind in their studies as there are among the native American chil-

¹ Oscar Peschel, in his *The Races of Man* (p. 321), separates mankind into seven groups—the inhabitants of Australia and Tasmania; the Papuans, the Mongoloid nations, the Dravida of Western India; the Hottentots and Bushmen, the Negroes, and the Caucasians. The main divisions are, of course, subject to much subgrouping. In *The Immigrant Tide; Its Flow and Ebb*, Professor Steiner has an appendix showing the classification of the new immigrant groups.

² Kate Douglas Wiggin, *Childrens' Rights*, p. 165.

dren. The little Dutch boys and girls show about the same amount of precocity. But when it comes to some of the other nationalities there is a different story. Two thirds of the Polish Jew children have an unequal struggle in their work, while nearly two thirds of the children from sunny southern Italy are unable to keep up with their American fellow pupils. More than half of the Slovaks, Magyars, Poles, North Italians, and Jews are behind the normal qualifications of their years. . . . The non-English-speaking foreigners' children show only forty-three retarded pupils out of a hundred, the negro children show sixty-nine ¹

Our cosmopolitan population. Professor Steiner, speaking of the public schools of Hartford, says: —

I have been in schoolrooms there, in the first grade, where ninety per cent of the children were of alien birth, and at a glance I knew their nationality.

Italians, miniature old men and women, although scarcely seven years of age.

Serious, little black-eyed Jews, with the burden of ages upon their bent backs.

Polish boys and girls, with small foreheads, as if some tyrant had trampled upon their heads.

Armenians, sad-looking, dark-skinned creatures, haunted by the remembrance of their village street, red from the blood of the slain.

Syrian children, out of the very village in whose meadows the angels sang when Christ was born; but who have never known either peace or good-will.²

Professor Steiner gives striking credit to the schools in their work of helping the immigrant to overcome these racial handicaps, saying: —

I have been to your High School, and there the marks

¹ Frederic J Haskins, *The Immigrant*, pp 140, 141.

² Steiner, *The Immigrant Tide*, pp. 351, 352.

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were all but obliterated; there was "neither Jew nor Greek, neither Roman nor Barbarian"; they were all a new people.

The teachers of America may count themselves fortunate that they have the privilege of taking part in this great process of race absorption, a process that can lead Professor Steiner to exclaim: —

I know no Fatherland but America; for after all, it matters less where one was born, than where one's ideals had their birth; and to me, America is not the land of mighty dollars but the land of great ideals.¹

¹ Steiner, *On the Trail of the Immigrant*, p. iv.

CHAPTER X

THE FAMILY HERITAGE

The family heritage. The family is peculiarly an institution of human development. It has "adumbrations and foreshadowings among the lower animals," says John Fiske, "but in general it may be said that while mammals lower than man are gregarious, in man have become established those peculiar relationships which constitute what we know as the family."¹ It is from this family line — his more immediate ancestors — that the individual inherits those attributes that most distinguish him from his fellows. His general characteristics are the heritage of the time-old human race; his individual variation from the average is due to his more immediate ancestry. This variation may take the form of physical peculiarities of strength or weakness, or tendency to immunity to disease in general or to susceptibility to specific disease, or mental attributes of intellect or of feeling or of will.

The instinct inheritance has accumulated through countless generations; it is difficult to conceive of any single generation wherein the self-preservative impulse, for instance, has been wanting. It is easy to see that the latest instinct — the moral and religious

¹ John Fiske, *The Meaning of Infancy*; Riverside Educational Monographs, p 29.

— is comparatively so recent that we may regard it as not firmly established: that is, the line of the individual may contain many progenitors in whom this instinct has been weak or perhaps entirely absent. Thus is his immediate inheritance one of strong elemental instincts and weak morality.

Intellect heritage. Intellect, feeling, and will are all affected by the family heritage. Intellectuality is a characteristic of the human animal. One human individual may have an ancestral line in which intellectual strength has been accumulated through the generations. Another may have one in which the growth of the intellect brain centers has been consistently retarded. In one case the product is an individual who has the innate ability to reason cogently on all matters coming to his experience, including those involving moral issues; in the other case the product is an individual who is innately incapable of forming logical judgments on any subject. Thus, at one extreme we have a Plato or a Descartes or a Spencer; and, at the other, the imbecile of impoverished mind. And between the heights of a critic of pure reason and the depths of idiocy, countless grades of intellectual ability are represented in the sons of men. It is these variations in degree that the teacher meets in the classroom. Hence she cannot expect to find among the variant members of her class equal inherited ability to sense the truth, in ethics any more than in mathematics.

Emotion heritage. Emotion, also, is raised to its ideal forms in the human stage only, and in this respect, too, the family heritage has its effect in determining the innate characteristics of the individual. The trophies of victory of the ideal over the base may be passed along from generation to generation; or perhaps it is the sordid that persists. Thus the product may be an individual motivated by lofty sentiment or one moved only by crude sense demands, — at one extreme a Phidias or a Joan of Arc or a Beethoven; at the other, a sodden groveler devoid of ideals. Between the poet and the clod there are countless grades of emotional ability. These variations, like those in intellectual power, appear in the class, and further complicate the problem of the teacher.

Will heritage. The will of the individual is equally susceptible to the influences of the family heritage. Environmental stimuli resulting in physical sturdiness may persist through generations, to issue in an individual of natural fortitude and courage. Or physical impairment may descend through the line and accumulate in a product completely lacking in will power. Hence the difference between a Socrates or a Bismarck or a Lincoln and the enervated creature blown by every vagrant mood. So between the hero and the weakling there are numberless grades of will ability. These variations in will power add their complications to the problem of the classroom.

The family inheritance, then, is likely to be one of

disturbance from the normal. It is the accidental note struck in the chorus of the ages. All of human-kind have, in common, the fundamental instincts pressing them on, in quite uniform responses to environmental stimuli. Each, as an individual, has his more immediate heritage of special strength or special weakness. Thus, he may be able to overrule with a rod of iron determination the primal impulses that fight to express themselves in wrong directions; or, under an inheritance of flabbiness, he may be overwhelmed by them.

Galton's law of inheritance. The law of inheritance, most simply stated, is, of course, that children resemble their parents. It is of some profit to keep in mind Galton's law, recognizing it, however, as merely a very general statement of an apparent condition. According to it, the individual derives one half his individuality from his parents, one quarter from his grandparents, one eighth from the next generation, and so on. Thus he is made up of $\frac{1}{2} + \frac{1}{4} + \frac{1}{8} + \frac{1}{16} + \frac{1}{32} \dots$, the sum of which is unity. Each parent contributes one half of the one half, or one fourth; each grandparent, one fourth of the one fourth, or one sixteenth, etc. We are not to take this statement with literal exactness, but from it we gain an approximate view of the make-up of the individual.

CHAPTER XI

ENVIRONMENT

Heredity vs. environment. We have traced the development of the three factors in conduct — intellect, feeling, and will — throughout their long inheritance: we must now see that they are also influenced by environment: in fact, they are determined by the joint workings of heredity and environment. We have been trying to understand the past as the interpreter of the present; we must also understand the present as the determinant of the future. Heredity is time-long; environment is lifelong. Through heredity we reach backward and forward into time; through environment we reach outward into the world and the worlds. Time lays its hand upon us through heredity; space through environment.

The original individuality of each of us is the result of inheritance. As the individual, growing, leads his own particular life, he is individualized still further by environment. Heredity holds sway through surely implanted instincts; environment, acting daily afresh, makes direct sense appeals upon which are built perceptions and memories and judgments, all modifying the inherited complex of the individual.

No two individuals can possibly have the same com-

bination of inherited influences. Equally true is it that no two individuals — even theoretically absolute twins — could for a day retain their exact likeness each to each, for moment by moment they are subjected to different environmental influences. So the teacher, accepting and recognizing the individuality based upon the varying heritages of each of her pupils, must be equally tolerant of the wide differences in environment to which they are subject.

The environment factor. Through Galton's law we see, more or less exactly, how the individual's inheritance factor is apportioned among his ancestors. Roughly, too, we can apportion the environment factor as a complex of influences, of the home, of the religious, social, and civic institutions, and of the unorganized "street."

Environment begins its work at the moment of the creation of the joint cell that, in time, is to issue as a human individual. Among the first of environmental influences, then, — and not as hereditary, — are to be reckoned congenital influences, those which affect the individual during the embryo stage. These differ widely, indeed. In one home the mother has care and attention of the highest order of intelligence; in another, she is treated ignorantly or shamefully. Hence every babe arrives in the world bearing not only the image of his ancestors, but also the reflection of his environmental experience of the recent months.

The home. The home is the great environmental

force of babyhood, and with declining preëminence it operates throughout the succeeding years. It is a commonplace to assert the wide difference in the types of homes — city and country, rich and poor, intelligent and neglected, homes that absorb houses and houses that merely shelter human animals. Well may the teacher heed the cry: —

Therefore, you educators of the people, look to the places where your pupils live, look into the halls and rooms which they call their home; learn the need and misery with which their parents must contend and, if you do so, you will meet your pupils with understanding eyes and warmer hearts. You cannot drive this misery out of the world, but you learn charity when you perceive what shadows that misery casts upon the school.¹

Not all homes bear the scars of poverty; but even people of comfortable means need to be on guard lest their very comforts become an environmental factor detrimental to their children. Idleness is probably as damaging to the child as is excess of labor. Too much of personal service may be done for him, leaving him too little to do for himself. Then, too, he may be overwhelmed with evening parties, entertainments, and other social distractions that are distinctly damaging. Many a loving parent is carried away by the argument that a particular concert or lecture or musicale is "educative," forgetting that there is nothing so educative that it can make up for the loss of the sleep that the child body cries out for.

¹ Hermann Weimer, *The Way to the Heart of the Pupil*, p. 168.

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In our cosmopolitan districts we must consider the differing quality of the home environment of the children of different nationalities. The spirit of the Puritan immigrant of three centuries ago and the spirit of the Russian immigrant of to-day are essentially one — the spirit of the pioneer. "Ellis Island is another name for Plymouth Rock," says Mary Antin. Nevertheless, the traditions of the nations are widely dissimilar, and for more than one generation we must reckon with these differences as they find expression in the homes of our pupils.

Types of environment. Environment spells a very different set of influences in the country and in the city. In the rural home the child early takes part in the industrial life. The systematic doing of "chores" is a steadying influence lost to the city boy and girl. In the metropolitan districts, organized industry, with its factories and its commerce, changes the complexion of home life, usually to the impairment of the home as an environmental influence. Too often the home is no longer a true social center; it has become scarcely more than a boarding-place for people but loosely held together by family ties, outbound for separate duties or pleasures and inbound for meals and lodging.

Whether in city or in country, in families well-to-do or in poverty, under intelligent leadership or governed by ignorance and sloth, the home shares its influence on the upbringing of the child with that great array of interests which we generically distinguish as "the

street." Fortunate is the child who, throughout his entire childhood and youth, has the arm of an intelligent home protecting him against the attacks of untoward outside influences.

The environment of the street. The whole spirit of the street differs in different communities, but unfortunately in most American cities the youth finds little there to inspire him to high living. The newspapers of any date repeat just such stories as the following, clipped at random: —

HURLS BOY TO HIS DEATH

Peddler Breaks Annoyer's Head Against a Telegraph Pole

A crowd of schoolboys raided a fruit and vegetable peddler's wagon at Second and Monroe Streets, Hoboken, N.J., yesterday afternoon, and John Depitto, in charge of the wagon, gave chase. Persons in the street stopped to laugh at the peddler's efforts, for the small boys dodged and slipped away from him with ease.

Only thirteen-year-old James Swinton seemed unable to elude the angry peddler, and the crowd's laughter turned to indignation and rage as they saw the peddler grab the boy and fling him headlong against a telegraph pole. Blood poured from the boy's nose, mouth, and eyes and he lay unconscious.

Depitto, terrified by the spectacle and by the rush of angry men who sprang at him from every side, took to his heels and disappeared down Second Street.

As the boy was carried inside the hospital he died. The physicians said his skull had been fractured.

Detectives set out to look for Depitto and found him hiding in a shed. He was locked up at Police Headquarters charged with murder.

Notice that there is no report of "angry men" springing at the boys who were stealing goods from a merchant.

Here we have pictured a street scene typical of many an American city, — it just happened to be Hoboken in this case, — the bystanding citizens supporting boys in their brazen violation of the law, and then, with a show of righteous indignation, hounding the man who dares defend himself. By marked contrast to this scene there comes to mind an incident of an afternoon in Germany. Walking one day in Leipzig, my friend Herr Schulze and I saw two little boys across the street engaged in a rather innocuous fist fight. Herr Schulze paused and called to them. They stopped their fight and came to him. Then he scolded them roundly for fighting on the streets, telling them that they knew they should not do it, that their parents would be disgraced, and so on. To all of which the two strangers listened attentively, then touched their caps respectfully, and slipped away. Imagine Herr Schulze attempting that in Hoboken!

Other environmental influences. Beyond the literal "street" there are at work various influences, a few good, many more sinister, deliberately tempting the boy or girl off the street. For every Young Men's Christian Association or Young Men's Hebrew Association, there are a hundred resorts of one or another form of temptation — cheap theaters, moving pictures, low dance halls, all stimulating youth in direc-

tions inimical to sane and normal moral development.¹

The teacher must take a sane view of these influences. She should keep particularly in mind two principles in regard to them. "Nature abhors a vacuum" and "Do not mistake means for ends"

Nature abhors a vacuum. The axiom from the world of physics, "Nature abhors a vacuum," has its counterpart in the world of mind and spirit. It is no solution whatever of the boy- or girl-problem for the teacher or parent merely to say, "I forbid your going into such and such places." Any such prohibition should be accompanied by the substitution of some positive influence. Boys and girls will promenade the streets at night if that is the most interesting occupation in sight. They will quit if something more interesting is proposed to them, and this "something" may, incidentally, have a positive value.

¹ Teachers should be familiar with the labors and writings of such workers as Jane Addams, of Hull House, Chicago. They will also profit by reading such books as McKeever, *Training the Boy*, W. B. Forbush, *The Boy Problem*; J. Adams Puffer, *The Boy and his Gang*; McKeever, *Training the Girl*; Winifred Buck, *Boys' Self-Governing Clubs*.

In *The Spirit of Youth and the City Streets*, Miss Addams, speaking of "the period of groping," that of sex susceptibility, says (p. 27). "This period is difficult everywhere, but it seems at times as if a great city almost deliberately increased its perils. The newly awakened senses are appealed to by all that is gaudy and sensual, by the flippant street music, the highly colored theater posters, the trashy love stories, the feathered hats, the cheap heroics of the revolvers displayed in the pawnshop windows. This fundamental susceptibility is thus evoked without a corresponding stir of the higher imagination, and the result is as dangerous as possible."

Mistaking means for ends. The mistaking of means for ends is a frequent pitfall for reformers.

All the new inventions have new sins, even new manners that go with them, new virtues and new faculties. The telephone, the motorcar, the wireless telegraph, the airship and the motorboat all make men act with different insights, longer distances, and higher speeds.¹

We must learn to take over the new inventions — as well as the old — into the service of righteousness. We are rapidly learning the wisdom of this and acting upon it in many of our school systems. Dancing, for example, is not necessarily an invention of the Devil, but he may use it for his ends, and equally may the educator use it for his ends. The more we teach pupils in school the value of sane rhythmic exercise, the less will they be inclined to abuse the dance in outside life.

The "movies" as environment. The moving picture, or more popularly and affectionately the "movies," is one of the most recent of these inventions. The objections to the moving-picture exhibitions are chiefly three: there is danger that the quality of the scenes may be harmful; there is danger of damage to the eyes; there is a weakening of nerve fiber through excessive indulgence.

As to the first of these, the scenario may be harmful without being immoral, in the usual sense of the word. It may be injurious by presenting wrong ideals tri-

¹ Gerald Stanley Lee: *Crowds*, p. 203 A.

umphant or depicting scenes, such as burglaries, hold-ups, etc., so vividly as to act upon feeble minds as suggestions to action. Censorship, in one form or another, is already making headway in many of our cities. The second danger, that to the eyes, is present in looking continuously even at the best-made films. When old and worn films are used, the strain on the eye is proportionately aggravated.

The third danger is psychical, the least recognized and most subtle of all. When one visits the theater and witnesses a typical three-act drama, his mind dwells for two or three hours on a simple dramatic situation and its working-out. The same series of events, making the same tax on emotional attention, will be run through the cinematograph in half an hour or less. Then another series and another follow, so that in the course of three hours one's emotional nature has been subjected to a rapid succession of tensions, the effects of which are cumulative and destructive.

Attitude of the school. It must be clear that the attitude of teachers toward the moving pictures should be one of sympathy with the appeal that they make to children — and to adults as well. Their efforts should be directed toward an improvement in the end to which the machine is put, not toward the impossible abolition of the machine. The school itself must take over this new means of presentation and itself train its pupils to accept only the best in this as in other

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lines. The school will develop taste by the material it presents so that the pupils will learn to select wisely when they patronize the commercial pictures. It will teach moderation in use, and show the value of resting the eyes between series.

This discussion of the moving picture has been extended only because it illustrates the general attitude that the school should take toward all those instruments that factor in producing an environment naturally attractive, but nevertheless deleterious to the moral fiber of children and youth. The school must put its emphasis upon the attraction and use that very attractiveness to build up ideals higher than those that would be developed by exploiters interested only in financial gain.

CHAPTER XII

NATURE AND NURTURE

The individual product. The individual, to repeat, is the product of heredity and environment. Those who would emphasize the distinction between these two factors contrast them, in Galton's phrase, as the work of nature and nurture. On the contrary, as we have noted, in one sense, the two factors are but two phases of the one — environment. Inheritance is but accumulated environment; the newest-born babe is the oldest living organism. We must, however, in considering the subject from the practical needs of the school, hold to the distinction, for, although heredity is fixed, environment is controllable.

When we say that heredity is fixed, we mean, of course, that the inheritance of the present generation is a fixed quantity. The hereditary factor for future generations is, in a measure, subject to present influence. Eugenics, in the language of Galton, who coined the word, is the "study of agencies that may improve or impair the racial qualities of future generations, either mentally or physically." Among the practical propositions along the line of prevention of race impairment is the sterilization of defective individuals.¹

¹ "In a memorandum urging further provision for state care of

This is already provided by law in some States of the United States. In the words of Dr. Jordan:—

If Richard Roe by chance is a defective, unable by heredity to rise to the level of helpfulness and happiness, it is not a wholesome act to help him to the responsibilities of parenthood. It is wise charity to make him as comfortable as may be with the assurance that he shall be the last of his line.¹

It may be pointed out, too, that the theory of intensive culture, recently being brought to the front and applied so successfully in agriculture, is seen to have an application in man culture. What the race needs, after all, is not quantity of offspring, but quality.² Biologically, it would seem that the small

the feeble-minded, the New York State Charities Aid Association makes the following statement. —

"It appears, therefore, that of the 10,000 (estimated) women of child-bearing age in the State of New York, only about 1750 are cared for in institutions designed for the care of the feeble-minded, and about 1625 are confined in reformatories, prisons, and almshouses, while almost 7000 are at large in the community

"Dr. Goddard estimates that a feeble-minded girl or woman is three times as great a menace to the community as a feeble-minded boy or man. One feeble-minded girl or woman will spread the disease and immorality at an alarming rate, and greatly increase their kind, with a consequent increase in the burden of the State."

¹ David Starr Jordan, *The Heredity of Richard Roe*, p. 82.

A satisfactory outline of the subject of eugenics will be found in Caleb W. Saleeby, *Parenthood and Race Culture*, which contains also a twenty-page bibliography.

² "Fecundity is less important than intelligent motherhood; and the brutal birth rates of the past have not made society more efficient. The mother of many children has only stood more often by the open grave. A reasonable birth rate has decided advantage, because the mother concentrating her thought on a few healthy children is charged with power to promote their future welfare, but if her energy is dissipated among a company of short-lived and unwanted

family is an indication of progress, Herbert Spencer maintaining that,—

We might with safety assert the general truths that, other things equal, advancing evolution must be accompanied by declining fertility; and that, in the highest types, fertility must still further decrease if evolution still further increases.¹

Environment controllable. As related to the teacher, however, these considerations as to the control of the heredity factor, are more or less academic. The school, as such, must accept pupils as they are. So that, for all practical purposes, we may repeat that the factor of heredity is a fixed quantity. But environment is controllable. This is the factor that is subject to manipulation. Hence it is the duty of teachers to manipulate it in the interest of moral advancement. They may all do their share in improving the conditions on the street and even in the homes. They may stand always on the side of betterment in the conflicts between the forces which would save and those which would ignore and ruin. They may consistently encourage all the local agencies working for the betterment of conditions.

It is not to be forgotten, too, that the school itself is one of the most important environmental influences children the social consequences cannot be hopeful” This is quoted from George B. Mangold, *Problems of Child Welfare* (p. 23), a book of interest to teachers, as may be seen by the titles of its five parts: “The Conservation of Life”; “Health and Physique”; “Training and Education”; “Child Labor”; and “Juvenile Delinquency.”

¹ Herbert Spencer, *Principles of Biology*, vol. II, p. 431.

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that touch the child. Thus every act of the teacher and every other stimulus that reaches the child has its place of influence in his life. This puts upon school managers the specific duty of so manipulating and so regulating the school life that it shall, as a phase of environment, modify the individual favorably and not unfavorably in his moral growth.¹

Heredity, environment, and discipline. In spite of the distinction that must be made between heredity and environment, in our school work and in school discipline both factors merit equal attention in this regard; both must be recognized and allowed for. Consider the heredity factor as it is shown in two boys sitting side by side in a public-school class. There is a temptation to dispose of them in thought as two boys in the same grade and therefore two boys of uniform capability. But the one has pulsing through him the red blood of generation after generation of sturdy, vigorous manhood and womanhood. His progenitors have lived in the open; they have fought successfully with the elements; they have wrested from nature a wholesome living; they have stood squarely upon their own feet: they have thought freely; they have

¹ This thought of the school as an environmental force gives us our philosophical definition of the school. It is an artificial environment deliberately created in such a form as shall economize the energy of the child in gaining experience. This constitutes the sharp distinction between education and schooling. All environment educates; that which is purposively brought into play in artificial combinations, schools. The school is the institution that we have developed in order to bring environmental forces under our control.

felt nobly; they have acted vigorously. The other is the son of an immigrant from a nation of oppression. His ancestors have lived in poverty; ill-nutrition has weakened their resistance to disease and to tyranny; they have gone under, one after the other, in the contest with nature; they have thought in subjection; they have felt dully or sullenly; they have acted abjectly. Yet in the work of the school we are too prone to look for identical reactions from these two boys.

The environment factor is subject to equal variation. We assign the same written home-work to all the girls of the class. At dismissal, one of them returns to a home where comfort and intelligence pervade; another, to a home where poverty pinches and ignorance compounds the inflictions of poverty. The one girl spends the balance of the afternoon in healthful outdoor play; she eats a supper of wholesome, well-chosen food; she goes to her own room where, free from interruption, with elaborate equipment at hand, — desk, books, paper, adequate light, etc., — she writes her exercise. The other girl goes from school to serious chores at home. She must care for infant brothers and sisters; she must help prepare the evening meal; she has but poor food, poorly cooked, and eats it in an atmosphere of haste, confusion, and slovenliness. After the meal her duties continue. Late in the evening she gets her opportunity to sit at the dining-room table, clearing a place for her work, and with unsatisfactory light, poor paper and other materials, she

writes her exercise. Yet, when these two girls present their written work in the class the next day, it is quite likely that one is commended and the other disparaged just as though there had been a fair basis of comparison.¹

It is granted that the variations indicated are extreme, but they are by no means exceptional in the public schools of any of our American towns. And the multitude of variations of lesser range put clearly before our teachers the lesson that we must never ignore the variations in these factors. Due allowance for them must be made in our thought, and the result will be subtle differences in method and attitude. It is clearly part of our disciplinary problem accurately to evaluate these variations and properly to adjust our work to meet them.

Four reasons for hopefulness. Powerful for direful influence as are both heredity and environment, we have, after all, reasons to be hopeful, — at least four. In the first place, not all hereditary qualities are apparent at birth: that is, it is never too late to mend. We are not justified in despairing of any case. The weak-willed boy or girl may in time come into his true inheritance of strength. Frequently, favorable traits make their first appearance only upon adolescence. This principle has, of course, its converse side, which is important, but the adverse inheritance may be

¹ In this connection it may be noted that this is a strong argument against all forms of required written home-work.

anticipated by implanting ideals which shall operate favorably when it comes to the front.

In the second place, heredity usually consists of a general capacity and not of a specific one. We need not despair of the boy whose father is in the penitentiary for burglary. The father's life may have been built upon weak intellect, or weak ideals, in combination with a strong will. The very courage needed in his trade may be the chief heritage which he passes on to his son. This we can nourish for the boy and so educate his intellect and his feeling as to turn his will into legitimate and honorable channels.¹

The third principle that warrants hopefulness is the tendency of the individual to return to the normal. An exceptionally tall father, for example, will have tall sons, but they will probably not equal him in height: that is, they will also vary from the normal, but the variation will be of lesser degree. The other three fourths (Galton's law) of their inheritance, tends to restore them to the normal. Thus, for the child whose parent is markedly weak in moral development, there is always the hope, amounting to an expectation, that he will exhibit the weakness in diminished degree.

¹ That courage does not always go into conventional channels finds many illustrations. Among them is the story told of Thoreau, who permitted himself to be jailed rather than pay a tax in support of a government that recognized slavery. Emerson, visiting him, exclaimed, "Henry, why are you here?" Thoreau's retort was, "Waldo, why are you not here?"

The children of the born criminal will be probably somewhat less criminal in tendency than he, though more criminal than the average citizen. The children of the man of genius, if he has any, will probably be nearer mediocrity than he, though on the average possessing greater talent than the average citizen.¹

Lastly, the studies as to the comparative strength of heredity and environment in influencing the individual, though yielding conflicting results, seem, in the main, to indicate that environment has the advantage. If this be true,² we are then fortunate in having as the factor that is subject to our manipulation the one that has the greater influence in the growth of the individual.

Nature, nurture, and education. In conclusion, we may profitably quote a paragraph from Dr. Jordan's attractive little book: —

With the lower animals nature is everything — nurture a minor matter. Inadequate nurture means simply destruction of the individual, and that to the species is a trifling incident. With men and with the plants and animals which man has made to depend on him, — and man is himself the most domesticated of all domestic animals, — nurture has an ever-growing importance. All our schools, our art, science, religion, have their justification as part of our nurture. Still, at the end nurture can only develop what was there through

¹ Caleb W Saleeby, *Parenthood and Race Culture*, p. 334

² Cf. L. Doncaster, *Heredity in the Light of Recent Research*, p. 50: "Little room is left in the development of the individual for the effects of environment even on the intellect or mind in the broadest sense of the word, no doubt the direction which intellectual development takes is to a considerable extent determined by circumstances, but the kind of mind is irrevocably decided before the child is born."

nature. Education, training, can make nothing new, and neither can leave any traces we can recognize on the germs of life, which show their development in generations to come.¹

And Mr. Lee puts it well, when he says: —

The main thing in the philosophy of to-day is the extraordinary emphasis of environment and heredity. A man's destiny is the way the crowd of his ancestors ballot for his life. His soul — if he has a soul — is an atom acted upon by a majority of other atoms.²

¹ David Starr Jordan, *The Heredity of Richard Roe*, p. 32.

² Gerald Stanley Lee, *Crowds*, p. 20.

CHAPTER XIII

STAGES OF DEVELOPMENT IN THE INDIVIDUAL

Phylogeny and ontogeny. We have traced hurriedly the successive stages by which the human race of to-day has evolved from the earliest forms of organic life. This development is known as "phylogeny," in distinction from "ontogeny," which applies to the development of the individual. Phylogeny deals with the history of the cell in the race; it traces it in its successive complications as it is organized into one after another of the various animal forms — worm, insect, fish, bird, mammal, to the highest, man. Ontogeny deals with the history of the cell in the individual, beginning with its creation by the union of the two parent cells and extending to its birth as a completed human organism, and beyond.

As we proceed with our study of discipline, we shall need to keep in mind both these phases of genesis. The prime reason for thinking of the two in parallel lines is that each — the individual and the race — is a key to the other. Speaking very generally, we may say that the child epitomizes the successive experiences of the generations of his long ancestry. Hence, if we would understand the unfolding of the child mind, we must know something of racial development.

Conversely, too, by studying the life of the child, we learn something of the probable characteristics of the race in its early development.

Nature has few crises. Nature has few fixed points in development, few crises. Two stand out with particular prominence — birth and death. Both carry with them an implication of finality, but it is a question as to whether the implication is justified. There is an eternity and an immortality reaching into the past; may there not be implied, likewise, a corresponding immortality reaching into the future?¹

Birth and death. Birth, after all, is not a break in development, but merely a continuation of growth under a new environment. Although we reckon our birthdays from a certain date, only in a limited sense is this accurate — we were born millenniums ago. As an individual creation we are born when we start on our own life as a separate organism, months before what we call birth. Birth is but a transfer of the organism from a liquid environment to an air environment. May not death be but one more transfer — from this atmosphere to another that we do not now sense?

The crisis of adolescence. There is, however, one

¹ Maurice Maeterlinck, *The Treasure of the Humble*, p. 142: "And, further, we know that the dead do not die. We know now that it is not in our churches that they are to be found, but in the houses, the habits, of us all. That there is not a gesture, a thought, a sin, a tear, an atom of acquired consciousness that is lost in the depths of the earth; and that at the most insignificant of our acts our ancestors arise, not in their tombs, where they move not, but in ourselves, where they always live."

climax in the life of the individual that has an import attached neither to birth nor to death. This is the crisis of adolescence, the time when the individual becomes able to reproduce his kind. He encounters no change of environment as in birth. Within and of his very self comes this significant accession of new function. The spell of the self-preservative instinct is cast off and the reproductive instinct rushes upon him with forceful impact. The very delay which it has experienced seems to aggravate the fury of its force when once it comes into possession of the individual.

The age of adolescence is not a fixed point throughout humankind. The variation in individuals extends several years — in general, we may say from the age of eleven to the age of seventeen, although exceptional cases are recorded beyond each of these limits.¹ There seems to be no accepted theory as to the causes of this variation. Climate and race have been assumed to be factors affecting the age of puberty. Very probably they do, but to what extent and in what direction cannot be stated with any assurance. It is popularly believed that the climate of the torrid zone has encouraged early puberty, that the races of the warm lands mature early.² Home conditions, also, such as

¹ The extremes in a typical city school are noted in the author's *Problems of the Elementary School*, p. 208.

² We hear Capulet pleading for Juliet: —

“My child is yet a stranger in the world,
She hath not seen the change of fourteen years.
Let two more summers wither in their pride,
Ere we may think her ripe to be a bride.”

And the reply of Paris: —

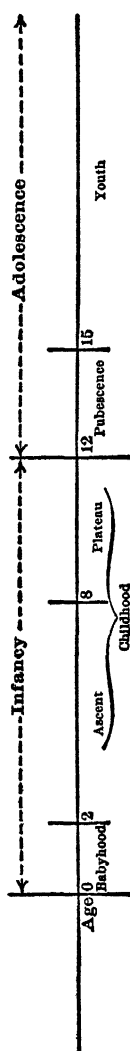
“Younger than she are happy mothers made.”

poverty and its consequences, are probably an influence. It has been suggested, too, that school life may act as a retarding force. We are sure of one factor, that of sex. Under like conditions, girls precede boys by a year or two.

Fifteen may be taken as the normal age at which true adolescence begins. We must keep constantly in mind, however, that while life seems made up of a series of definite stages, continuous change is the order of the universe. Hence we are never able to say, Here ends childhood and here manhood begins. It is only as a basis of discussion, then, that we accept the ages which we employ as the landmarks between the stages of growth. We must remember that they represent only a general average and that each individual has his own coefficient of variation from this standard.

Probably the most definite point in all development is the appearance of the first catamenia. We are justified in saying that this phenomenon marks in the girl the transition from infancy to youth. In the case of the boy, we can only guess at the corresponding critical moment when the individual completes his era of preparation and appears full-armored for the service of the race.

Periods in child development. Within each of the two large stages — infancy and adolescence — which precede maturity, there are other periods that stand out with sufficient clearness to merit the serious atten-



tion of the educator. The entire development, with the typical ages that mark off the various stages, may be schemed as in the accompanying diagram.

Infancy¹ is applied to the period from birth to the first shiftings toward adolescence that come two or three years before the pubescent climax is reached. It, in turn, may be divided into three clearly differentiated periods: babyhood, the ascent of childhood, and the plateau of childhood. The first of these extends through the first two years, while the babe is acquiring the arts of locomotion and language. The remaining ten years of childhood are marked by a break occurring at the age of eight, separating childhood into an early period of steady growth and a later period of arrest.

Adolescence begins with the brief period of pubescence extending from

¹ This term is used in various other senses, as referring, for instance, to babyhood, or childhood. Similarly the other terms employed are frequently otherwise applied, e g, youth to childhood. I have adopted the terminology that seems best to serve our purpose, giving greatest clearness without sacrificing anything in scientific accuracy.

the time when the child breaks away from his childhood to the day of the adolescent crisis. The succeeding years of adolescence we call youth. These extend to the somewhat vague stage known as maturity which may arrive at the age of anywhere from twenty to thirty.

The word of caution is again ventured that it be not forgotten that the ages stated are subject to the wide variations already noted.

CHAPTER XIV

INFANCY: BABYHOOD AND THE ASCENT OF CHILDHOOD

Stages of infancy. The period of infancy, as we have seen, may be divided into three stages: the first, that in which the child acquires locomotion and language; following that, a period of steady growth; and, finally, a period of arrest.

When we speak of the child's acquiring locomotion and language at the age of two, we do not mean, of course, that he has gained an accomplished command of either of these arts; but at least he has begun to perceive their value and has entered the long period of learning to perfect himself in them. In school we do not meet the child at this stage. Nevertheless, we are not unconcerned as to the sort of home influences that have surrounded him.

If the parents have been intelligent in their control and management of the child during his first two years they have established strongly within him the habit of obedience.¹ On the other hand, if the parents have been ignorant and indifferent, as is all too true in the

¹ It is told that a Greek parent once went to one of the philosophers to ask him to undertake the care and education of his son. Said the philosopher: "How old is he?" "Three," replied the parent. The philosopher shook his head: "You have come too late."

majority of cases, there is placed upon the school not only the duty of giving the training appropriate to the child of school age, but also the burden of tediously correcting the results of error in previous treatment. Writing on "The First Duty of Parents," Dr. King says:—

The importance of the early years spent by the child in the family has long been appreciated, but even discerning parents have scarcely yet comprehended in what subtle ways the social forces of family life coöperate to fix the fabric and texture of the child's life or how permanent, withal, are the influences which operate in these earliest years.¹

From another angle, we are told that:—

The progress of society depends upon getting out of men and women an increasing amount of the powers with which they are born and which bad surroundings at the start blunt or stupefy. This is what all systems of education try to do, but the result of all systems of education depends upon the material that comes to the educator. Opening the mind of the child, that is the delicate task the State asks of the mother, and the quality of the future State depends upon the way she discharges this part of her business.²

Obedience. The rule of baby-training is exceedingly simple to state. Obedience should be exacted from the outset; no instance of disobedience should be overlooked. But in practice, compliance with this rule is difficult in the extreme even on the part of intelligent and self-sacrificing parents, and is practically impos-

¹ King, *Education for Social Efficiency*, p. 72.

² Ida Tarbell, *The Business of Being a Woman*, p. 75.

sible on the part of ignorant and indolent parents. To decide what things are sufficiently important to demand obedience requires cool calculation and a sacrifice of personal interest. To secure obedience in every case requires infinite patience and an expenditure of valuable time.

The rule followed will bring the child out of his babyhood into his childhood, healthy, cheerful, and well prepared to meet the wider social life and to learn the requirements of social living. Unfortunately, however, the average child at school age has been governed by haphazard and probably has become a firm believer in the miserable idea of "government by nuisance," by which he gains the things he teases for, or cries for, or otherwise makes a sufficiently irritating fuss for. The child's early exhibitions of flagrant disregard for the rights of others are considered as cunning. The day of correction is put off and put off. In many cases this goes on, until at the age of fourteen or fifteen the boy breaks away and the father, a dozen years too late, tries to "thrash" him back into line.

Training for habits. Moreover, children must receive actual "training" in the simple habits of home life. Many parents think they are training their children when they tell them what to do. It is not sufficient for the mother to say to the child, "You must brush your teeth every day." Not even when she has added, "Here is your own little toothbrush," has she trained the child. She must faithfully, day after day,

day after day, show him exactly, in every detail, how, when, and where to brush his teeth, correcting his mistakes and applauding his successes. Then gradually she leaves it to him to perform the operation unprompted and unaided, but holding herself ready to go back to the elementary training whenever he lapses.

The pupils as the school receives them. The school, then, receives, not children ideally fitted for the normal progress of work, but children in various degrees of adjustment to social environment. The task of the teacher is to build upon the work of the home. If the training has been intelligent, she confirms the good habits already acquired and establishes new ones. In other cases she must eradicate bad habits and false views and substitute a proper course of development. Often she does this work at great odds, continually handicapped by counter home influences, but, realizing the true situation, she will not lose heart.

Nor must the teacher go to the extreme of attempting to repair immediately all the damage of false training. She must be keen to appreciate the normal position of the child in his stage of progress. When she receives him he is well along in the second stage of infancy, that of steady growth. He is governed by intense desire for physical activity. He exercises chiefly the large and fundamental muscles. Only at about six does he begin to acquire control of the finer muscles. The teacher must remember this as the ex-

planation of many occurrences that may have the appearance of willful misconduct.

The child and his childhood. Above all, the child is entitled to his childhood. During this entire period he should think and feel and act as a child, and not as a puppet adult. He must feel to the full the force of the self-preservative instinct. Say what we may in disparagement of self-assertion, it is from this instinct that the individual gains the strength and stamina that enables him to take and hold his place in the world. The child may frequently turn his self-assertion toward outside objects in a manner at variance with our opinions as adults, but this is not a reason for attempting to destroy the self-assertive instinct. Rather must we patiently await the time when, normally, the onset of the reproductive instinct will give an altruistic impetus to his actions. Precocity of intellect may lead to expressions of feeling and will that appear precocious, but they are not at all likely to be genuine or valuable either to the child or to his companions.

It has been pointed out to us¹ that the race has developed mentally through the three modes of observation and thought — mythical, historical, philosophical. Similarly the individual thinks successively in the imaginative, realistic, and reflective modes. Thus we see the need of reaching the child through his imagination and his sense of realism, and of not attempting to convince him through philosophical argument.

¹ George H. Vincent, *The Social Mind in Evolution*, p. 72.

Training on the intellect side. This period of infancy is the time when we teach dogmatically. We do it in arithmetic, in reading, in spelling, in fact in all the intellect side of the curriculum. The intellectual phase of moral action must be put before the child in the same spirit of dogma. We practice dogmatism even to the extent of teaching falsehood, as in arithmetic, when we say to the seven-year-old trying to take eight from six, "Don't do that, you can't take eight from six." Later in his school career we teach him how to take eight from six, showing him that it is minus two. But in the mean time we have taught him a direct falsehood and yet we have done wisely. We have taught in accordance with good pedagogy, for it would be unwise and unprofitable for us to labor with him, saying, "There are certain times and certain conditions in which we may take eight from six. The result is a minus quantity. You may not be able to understand it now, so for the present do not attempt to take large numbers away from small ones." How futile it would be to argue thus with a seven-year-old on the philosophy of number and the use of minus signs.

Child and adult points of view. Hence, in order to teach the child scientifically, we teach him falsehood in intellectual matters; and we do the same in moral issues. Note the dogmatism of the Ten Commandments, given to the race at the early period of its phylogenetic development. We, too, cannot afford

to be other than dogmatic in our teaching of the child at this stage. We say to him, "You must not lie." "You must not steal." "You must not kill." We, mature people, may discuss interestedly and at length the question as to whether it is ever justifiable to tell a lie. Would you, for instance, tell a lie to save a life? Would you lie to your dying mother, if that might prolong her life or make her last hours more comfortable? Or we may debate the question, "Is it right to kill?" If we may not kill, why may the nation kill? May we kill in self-defense? May we kill one person in order to save the life of another? And so on. Similarly, may we steal? If not for one's self, then for our starving children? We, as adults, are qualified to discuss all these questions. We may or may not come to the conclusion that the end justifies the means. Practically no harm can come to us as the result of our discussion; we are likely to go on in life with about the same degree of virtue as before. But it is certainly not safe to have these discussions with the seven-year-old. Shall we say to him, "You must not lie except under such and such circumstances," and then philosophize with him about it? No, we must meet his condition and his needs with methods appropriate to them. So we say to him dogmatically and peremptorily, "You must never lie."

The same thing holds true for manners. The child does not recognize our distinction between moral requirements and the conventional requirements as to

manners. Morals and manners are all one to him. We are shocked if he uses his knife to transport his vegetables from his plate to his mouth. As a matter of fact there is no practical harm done. There is nothing intrinsically wrong in using the knife for such a purpose — indeed, we might admire the trick if it were done dexterously. We might make quite an elaborate study of manners and customs of eating, including the art of the Chinaman in using his chopsticks; but to the child in his infancy, we say, “Never use your knife in this way,” and we give him this command just as dogmatically and just as autocratically as we tell him never to lie. So far as he knows, and so far as he needs to know for the present, it is just as wrong to misuse his knife as it is to lie.

Dogmatic rules; not ethics. In other words, we do not discuss ethics with the child. His intellect is yet weak and unprepared to see all the distinctions that may rightfully be put before him in course of time. It is not that he cannot reason at this stage. Undoubtedly he does reason, and reasons with an excellent degree of accuracy. It is rather that he lacks the data of experience. It will be a long time before he can acquire these data and thus be enabled to form judgments according to adult standards. So we teach him the truth as we see it or so much of the truth as he is able to comprehend. To attempt to teach him more would defeat the very object of our efforts. In these early years the child must defer to the intellectual authority

of his elders. To summarize, we give the infant dogmatic rules as to the intellect phase of right and wrong and train him to unquestioned acceptance of our authority in the matter.

Training on the feeling side. Turning to consider the feeling side, we must note that throughout all the work of the school, we take the pupil as we find him and manipulate his natural interests to our purposes. His natural emotions are to be studied and put into service for the establishment of his ideals. Nor must we expect the ideals of the child, based upon the emotions proper to his age, to be ideals conforming to later adult standards.

We cannot talk to the child, for instance, of duty as the summation of all spiritual interest. Nevertheless, we find that he already has ideals which in their essence are really high, though in their childish expression they may seem to us less lofty. We must not stifle the ideal because of its peculiar expression, but encourage it and strengthen it. For example, a child has a love of the heroic. To him his father is a hero. Well may we pity the child of whom this is not true, who senses too early the fact that his father is not a hero. We do well if we keep that ideal before him as long as we can. In the mind of the normal eight-year-old his father can fight any other boy's father on the block and "lick him," too. We may know better, and we may know, too, that the father's pugilistic abilities are a matter of indifference both to him and

to us. Nevertheless, it is a thing about which the boy is thinking and about which he cares. It is the same with the girl, though her ideals will differ from the boy's just as the ideal mother of heroic size differs from the heroic father.

Fixing ideals. To the six-year-old such verses as "Salute the Big Policeman" are full of significance and meet a response that plays its part in the fixing of ideals. So far as the little one is concerned, the blue coat and brass buttons stand only for the heroic. They mean for him, and they ought to mean for him, the brave man who rushes into the burning building and rescues a woman and her little ones. They picture to him the man who darts before the automobile and drags the child from under it. We say to him, "What a wonderful thing for the policeman to do. Is n't he a brave man?" Now you and I, with our adult experience, may not idealize the policeman quite to this point. We may say that he but does the thing he is paid to do. We may even believe that at times some policemen fall short of the standards of the average citizen, but this suspicion of ours should not find its way into the heart of the child. To him the policeman must be the hero, for we are building up in his mind the ideal of heroism.

In the same way the ideal of the soldier is a potent one. When we say to a class, "Now stand like little soldiers," it puts before them a concrete concept that holds them to action far better than would an hour's

talk on the philosophy of why they should behave as we wish them to.

Through appeal to such natural interests the child gains ideals that influence him throughout life. Here is the place for the story.¹ The Ethical Culture Schools, New York, dealing with the child of pre-adolescent years, work upon the principle that

These are the years in which he ought to assimilate the more important facts of the moral tradition of the past. An effort is therefore made to bring before him, by means of clear and simple lessons, the fundamental moral facts which are within his comprehension. By an appeal to his imagination and to his sympathies, the child is made to share the lives and experiences of those personages who are the actors in the fairy stories, myths, fables, legends, and histories which are the subject-matter of instruction. . . .

In the junior classes the teacher's main resource is the power of vivid narration. After the story has been told by her, the children are invited to reproduce it; and this leads on to the discussion of the characters and their behavior.

¹ Sneath-Hodges, *Moral Training in the School and Home*, pp. 9, 12. "Now, because, as a rule, the story is a spiritual creation, involving a moral content, as is manifest in so many fairy tales, myths, fables, parables, allegories, legends, etc., its use becomes a peculiarly effective method in moral culture, and this is why the great moral teachers have resorted to it"

"Furthermore, the indirect method demands that the child be allowed to do his own moralizing. To tell the story and then to apply it in the form of preaching or exhortation, is not to be commended. The child is capable of doing his own moralizing, and this is much more effective than if the parent or teacher does it for him."

One set of "Character Building Readers" consists of stories graded into ten books, dealing successively with parental love, industry, coöperation and helpfulness, courage, personal responsibility, thoughtfulness and devotion, adaptability, fidelity and justice, aspiration and self-reliance, self and duty.

This discussion is initiated by the children themselves, and the tact of the teacher is shown in checking any tendency toward unsuitable discussion on the part of the more precocious children of the class.¹

Training on the will side. In this stage will culture is a simple process. The will is under the spell of feeling, and if high ideals are developed the will will be exercised in the service of right motives. Special emphasis should be placed upon the physical basis of will, for at this period the body is peculiarly subject to the attacks of "children's diseases." Be sure that the child knows what is required of him for right living; develop within him simple concepts of the primary ideals and virtues; see that he gets normal sleep, food, and other physical care; and the innate will is bound to grow with vigor.

The trials of daily adaptation to the artificial conventions of school and social life may lead to occasions upon which the will of the child clashes with the will of those in authority. In such cases there must be left in the child's mind no misapprehension as to which will is to prevail. The teacher must have an awed realiza-

¹ Percival Chubb, *Moral Instruction and Training in Schools*, vol. II, p. 248. The course of study provides:—

Grade I. Fairy stories illustrating primary duties of childhood—obedience to parents, etc.

Grade II. Fables enforcing simple duties of early childhood—gentleness, self-help, gratitude, etc.

Grade III. The deeper feeling and appreciation of family relations developed by use of Bible stories.

The scheme is carried on through the elementary and high-school grades.

tion of the responsibility that is placed upon her in this respect, and must study with a religious zeal to make only such demands upon the child as are based on the highest considerations of his welfare.

CHAPTER XV

INFANCY: THE PLATEAU OF CHILDHOOD

The plateau and its characteristics. The final stage of infancy, that of the period of arrest on a plateau, is one of special interest and significance. It is particularly deserving of consideration because it is the only period throughout whose entire extent we are sure to have the pupil in school. It is characterized by Dr. Hall¹ in these words: —

The acute stage of teething is passing, the brain has acquired nearly its adult size and weight, health is almost at its best, activity is greater and more varied than ever before and than it ever will be again, and there is peculiar endurance, vitality, and resistance to fatigue. The child develops a life of its own outside the home circle, and its natural interests are never so independent of adult influence. Perception is very acute, and there is great immunity to exposure, danger, accident, as well as to temptation. Reason, true morality, religion, sympathy, love, and æsthetic enjoyment are but very slightly developed.

Never again will there be such susceptibility to drill and discipline, such plasticity to habituation, or such ready adjustment to new conditions. It is the age of external and mechanical training.

The boy of ten or twelve is tolerably well adjusted to the environment of savage life in a warm country where he could

¹ G. Stanley Hall, *Adolescence*, vol. 1, pp. ix, xii, 43.

readily live independently of his parents, discharging all the functions necessary to his personal life, but lacking only the reproductive function.¹

Characteristics of the child at this period. The child at this age, then, is independent, sturdy, and self-interested. He is living more completely than ever under the spell of the self-preservative instinct and its social and adaptive corollaries. He has little genuine interest in adult life, because that life is based upon the accession of the interests flowing from the reproductive instinct. Adults are to him but part of the scenery, just as are the rocks and trees and bugs and birds and beasts.

For this brief period of three or four years the child enjoys a life to which he can never return. He seems to be perfecting himself in the arts of self-protection and self-expression. He is Ptolemaic rather than Copernican; at the center of the universe, and not on its periphery. He is egoistic and individualistic. The outside world is subordinate to him, and exists only that it may contribute to his self-interest. The implications for our educational methods and our attack upon

¹ Dr Hall accounts for this period by seeing in it a memory of a phylogenetic era when the race rested on a "plateau" of exceptional length in time. As the race has developed there has been a gradual advance of the age of puberty from zero to fifteen years. It is conceivable that there was a long period when it was, say, two years, another when it was three, and so on. When it reached eight years, the advance, according to this theory, was arrested, so that the period during which the race remained at this stage was increased far beyond the other periods of development.

the problem of discipline are very obvious. It is pre-eminently the period for drill work. Now is the time to get the most out of the child on the formal side of education. We may readily teach him the formal side of religion, — catechism and dogma, — because he accepts it all as part of the drill work of the time. Through it he is conscious of a certain finality of achievement, little realizing that there is another function soon to come upon him.

Discipline during this period — intellect. Considering the discipline of the school during this plateau period, we take up, in turn, intellect, feeling, and will. On the intellect side we observe one prime essential. Dr. Hall makes a strong plea that we save to the child his childhood and prevent him from developing precocity. The parent is apt to enjoy seeing in his offspring the expression of precocity. It is a sort of compliment to him as a parent. But —

To assume the responsibilities, ideas, amusements, and passions of adults, when character is plastic and unformed, gives an unconscious sense of having been robbed of the just rights and immunities due to childhood, and makes demands upon its feeble powers which cannot be met. From these prematurities childhood should be protected. Reflection should not come too soon lest the heart be poisoned by negations.¹

Feeling. Also, on the feeling or motive side, we must not endeavor to push the child beyond his childhood. Again, in the words of Dr. Hall —

Something is amiss with the lad of ten who is very good, studious, industrious, thoughtful, altruistic, quiet, polite, respectful, obedient, gentlemanly, orderly, always in good toilet, docile to reason, who turns away from stories that reek with gore, prefers adult companionship to that of his mates, refuses all low associates, speaks standard English, or is pious and deeply in love with religious services as the typical maiden teacher or the *à la mode* parent wishes. Such a boy is either undervitalized and anæmic and precocious by nature, a repressed, overtrained, conventionalized manikin, a hypocrite, as some can become under pressure thus early in life, or else a genius of some kind with a little of all these.¹

The history instruction as a type. History as taught in the fifth and sixth school year, for example, is very different from the history work of the second cycle. We teach not causes and effects; not the philosophy of men's actions; not the fine points of constitutional law; not the fine points of moral law. On the contrary, we appeal to the picturesque, to the barbaric, to the elemental; and we put before the child a series of pictures, glowing in their warmth and color. We show him the famous painting of Washington crossing the Delaware. The impossible posture of the hero and its patent falsity to historic fact do not disturb him. It is dramatic and inspiring, and we do well to postpone the critical attitude toward it until a later stage in the child's development. We let him reach out for his own and take it to himself, caring but little as to whether he has gained anything in the philosophy of history.

¹ G. Stanley Hall, *Adolescence*, vol. II, p. 453.

In this period, too, the Indian interest holds sway. The child is living in the Indian age. He delights to dress as an Indian and so we may hold before him the idealized Indian. Fortitude will be developed when we say, "Are you going to cry about a little scratch like that? An Indian would n't cry out." True, we may have our own ideas about the fortitude of Indians and may even be a little skeptical as to their traditional stolidity when being broiled, but it is hardly possible for us to over-enforce the ideal of fortitude, and so we are right in making the appeal that catches the child.

A strong appeal may be made, too, to the interest in the conquest of nature—in getting things done, in fighting the elements. This is the great virtue of the Boy Scouts organization. Instead of the militant ideal—the idea of struggle against his fellows—the ideal put before the boy is that of successful struggle with himself.

Precept and example vs. direct instruction. A word may be said as to the reading books which have been written for the express purpose of character development, so-called character readers, etc. Stories of bravery and truthfulness and of the various other virtues are woven together with more or less art. Undoubtedly, if well handled by the teacher such reading is of value, but there is a danger to be avoided. If in the reading the child detects anything approaching preachment, the result is apt to be worse than nothing. For instance, if we teach love for parents from

the reading book, there is the danger that the child will gather that parents are to be loved when you find them in the book — it is not so important when you live with them at home.

So if, in a course of study, time is allotted to ethics, it may result in a dire loss. There is grave danger that if we give so many minutes a week to ethics, we neglect moral training all the rest of the time. There is also danger that the child will get into the attitude that here are fifteen minutes of ethics to be “put up with.”

By precept and by example, in the everyday work of the school, ideals are being constantly but unostentatiously put before the child. It is our duty to insure that these ideals are of positive rather than of negative or neutral value.

Will. On the will side we note that the child at this stage is really neither moral nor immoral, but rather unmoral. In most countries he is not considered legally responsible before the age of ten or twelve. It is held that under this age he can do no legal wrong. In creating laws, the general trend throughout the civilized world is to recognize this principle more and more clearly. For instance, in New York no child under the age of sixteen can be convicted of a crime unless he commits such offenses as under the law are punishable by death. In other words, in reference to children, there is no crime — only juvenile delinquency. The State no longer looks upon a child offender with an eye for vengeance. It does not punish him by giving

him "ten dollars or ten days." It does say, "You are going in the wrong direction; you need training; we will train and reform you." This position taken by the State gives us a hint as to our attitude in the home and in the school in the art of child training. Conduct must become a matter of acquired habit.

Aim during this period. In conclusion, we must remember that our aim is not to shorten the period of infancy, but rather to do all that we can to lengthen it. The increasing length of this period in the development of the race has apparently been one of the leading factors in its advance. The longer the period of plasticity, the longer the time in which variables from the normal may develop.¹ It is in this stage of the plateau that we have the best chance of stretching out the infancy period. And it is our last chance, for from this stage the child is swept swiftly into the pubescent stream never to return to the days of his childhood.

¹ We are told, too, that progress is made not so much by raising the mass to mediocrity as by raising the individual above mediocrity. This, of course, is putting the question in terms of sociology, and in the interest of society. We may appear to be disregarding the individual, but the interest of the race and of the nation seems to demand that we give more care to the development of the bright children than to the dull. This must be done in spite of the peculiar notions which we, as Americans, have developed concerning democracy. Perhaps it is sufficient here to note that in our schools it is the bright child rather than the dull who loses as the result of mass teaching.

CHAPTER XVI

ADOLESCENCE

The new growth. In order properly to understand the pubescent stage of development, we must pass over to the culminating stage, youth, and compare it directly with the first. The final period of infancy, as we have seen, is a plateau, mental and physical. The child gains less in growth and weighs proportionately less than he did in the preceding stage, when growth was rapid up to the age of eight or nine. At adolescence, his life changes with cyclonic shock and growth pushes ahead again. At first the girl makes more rapid progress than the boy, but later the boy catches up.

For the boy, and perhaps less markedly for the girl, this is the clumsy period. He is gawky, not knowing what to do with hands or feet. Growing pains are frequent and real, due to unequal tension between bone and muscle, muscles and ligaments being strained because they do not grow in keeping with the bones. The senses become more acute. There is an increased sensitiveness to perfumes and color. Touch, the most elemental sense, the one out of which the other senses have grown in the course of evolution, increases in intensity. The senses, now so highly developed, must be

directed into channels that are not sensual, — using the word in its immoral content.

New influences and conceptions. By the time the adolescent crisis has been reached, the youth becomes more readily subject to direct adult influence. This does not mean that he will now “do as he is told” any more surely than in his earlier years. It does mean, however, that he can enter into the mental life of adults about him and will yield to the influence of individual adults who stand to him as ideals. The boy is now a man among men; the girl is now a woman among women. Adults are to them no longer specimens of living objects, but rather egos like themselves. Hence, control by the adult will be through influence rather than through dogmatic authority.

The youth awakes to a clearer realization of the paternal and filial relation. I cannot possibly convey to my nine-year-old the character of my affection for him. There is a wide difference in quality in my love for him and his love for me. He disposes of it in some such thought as this: “He loves me; he knows it; I know it; why talk about it?” On the other hand, I put into my love for the child that which he cannot possibly understand because it is based upon the later instinct, the reproductive. He does not know what it means to me that he is *my* child. So far as he understands it, children might as well come done up in packages and be parcel-posted to fathers and mothers. He has no genuine basis for the sentiment of love in its

higher reaches. This higher stage can come only on the crest of the wave of the reproductive instinct. The rush of the ages is in it and the youth is now prepared to take part in the adult life and the interaction of the adult forces. Now we may talk with him, man to man, — there is no play about it.

New type of instruction. Pedagogy thus has its methods put clearly before it by the characteristics of the adolescent age. It is with these characteristics in mind that we consider intellect, feeling, and will. The boy or girl is ready for more formal instruction as to social and personal rights and wrongs and for more mature discussions of moral and ethical questions. He may study such concrete illustrations as are to be found in Felix Adler's *The Moral Instruction of Children*. He may ground his views as to lying and stealing, for instance, upon rational premises which he has gathered from data of experience and reflection. The views that he has brought with him through the preceding years become tempered. The heroic policeman becomes something besides a hero — he is a man like other men, appointed by his fellows as a public servant for their protection; and so on. It is time now to show that courage is not always a dramatic matter such as rushing into a burning building. He learns with Payot that "the brave man is not he who performs some great act of courage, but rather he who courageously performs all the acts of life."¹

¹ Payot, *Education of the Will*, p 212.

New conceptions of the youth. The adolescent is ready to consider right and wrong in the spirit of mathematical accuracy in which Larned discusses it in his little book.¹ He may profit by a more formal study of historic personages with the aim of deducing from their lives ideals for right living.² Thus, in many directions, his intellect will be strengthened by formal study of past and present events and training in the forming of correct judgments to be applied to new conditions.

The feeling side is ready for very different treatment from that which it has been having. Taken out of the force and push of the oldest instinct and carried over to the sway of the second oldest, the adolescent passes from the old individualism to a new altruism. He is still an individual, but now an individual living for the race. There is now a more vivid perception of the golden rule. There is shifting from *must* to *ought* as the basis of action. There is response to the appeal not to live for oneself alone but unto posterity. The youth begins to sense the deeper meaning of parental affection. Before long, the appeal may be made that

¹ J. N. Larned, *Primer of Right and Wrong*

² The teacher may find aid in *Character Lessons in American Biography*, prepared by James Jerry White for "The Character Development League," whose object "is to devise the best means of training children of the Public Schools in the principles of morality, and assisting them to the formation of right character, and for enlisting the interest and coöperation of public-spirited individuals in every locality, to have such character teaching adopted by the local Public Schools."

he judge actions in the light of their effect upon his children. He sees the value of team work. Coöperation means now subordination of self to community ideals.

Egoism. Of course, it is not to be supposed that egoism has dropped out to any degree. Indeed, there is frequently a marked development in expressions of egoism — a certain cocksureness, an interest in dress, etc. But behind it are new motives, perhaps only slightly realized, such as never operated in the childhood stage. Rawness and brashness are evidenced. "Youth hops an inch sideways and thinks it has leaped a mile ahead," says W. J. Locke. Nevertheless, the youth's eagerness to show the world how it should be run, is but one more evidence that he has become conscious of the existence of a world — a world of people — that is "running." One result is that he is now more ready to accept the social conventions and ceremonies.

The religious instinct. All religious organizations have realized that this is the golden age for the development of ideals. All make use of the phenomenon of adolescence. It is the time for joining the church, for conversion. All religious sects approach the child at this stage to make use of the newly awakened instincts. As the moral instinct is one of late development in the history of the race, it is natural not to expect it to appear in the individual until late in his development. The child of six may be taught to join the church; he

may be taught dogma, but there is no true reaction of spirit. Only at adolescence can there be true spiritual response. Church-workers testify that if they do not get the child before he is eighteen, they must wait until much later, perhaps until he is thirty, when he has been through the stress of doubt and indifference and finally returns to a more stable and more serious consideration of matters spiritual.

The indifference of youth, of course, is not to be mistaken for the maturer views of thinkers who do not follow the tenets of a church. There is a wide difference, indeed, between the adolescent who dismisses the whole religious question as of no import to him and the sincere man of intellect who terms himself an atheist. We are reminded of the sophomore who answered the appeal of the college president by saying, "Oh, I do not think about these things as you do. I do not believe in your religion, I am an atheist," and the retort, "What, you an atheist? You do not know enough to be an atheist."

It is at this time that the ideal of duty can be abstracted from the experiences of the individual and set up in the heart as a motive of action. Indeed, this newly awakened sense of duty frequently comes on with such force and stress as to need the attention of the teacher in curbing it from excessive expression, particularly in the case of the adolescent girl.¹

Free choice of ideals. Through all the develop-

¹ See chapter XI, author's *Problems of the Elementary School*.

ment of new ideals and strengthening of old, we must be careful to leave the child in entire freedom. That is, his ideals must be freely chosen by himself because they appeal to that which is within him. We do not exhort; we do not urge; but we put clearly and forcefully before him the various possible ideals, and our art consists in so presenting them by exposition and by example that he is constrained to choose the higher. Our aim is to pass over to the pupil himself the impulse to high conduct which heretofore we have, rather, forced upon him. We are helping him to come into his inheritance of himself; for, as optimists, we must believe that within him there is something worthy which he may reasonably hope to reach.

New opportunities for will training. In guiding the will at this stage, we have a larger opportunity for genuine will training than heretofore. As always, the will is the instrument of feeling. As ideals become heightened and based more upon individual choice, there is a better motive behind the will. The youth may now be interested in the problem of will control as applied to himself. He himself becomes to himself an interesting problem, and may be given deliberate exercise in will control.

The problem may be introduced in some such way as this: For some time, Tony has been misbehaving in the class. Finally, in quiet and personal confidence you say to him: "I know a person whom I wish I could put in charge of you, Tony. He would make you

behave. It would not take him long to set you straight and make you study. Do you know whom I mean?" His first guess is probably "The principal?" "No." "My father?" "No." "Who?" "Tony. Nobody can really take care of you now, but yourself." Thus you refer him back to what must be throughout his life the real leader, himself. The teacher's spirit is, "Heretofore I have been managing you; now it is your turn to manage yourself."

One secret of success in will training is the recognition of the probability of failure. After all, one hundred per cent perfection in the conduct of school children cannot be beautiful because it cannot be natural or true. Failure is to be recognized as a natural thing. It is not the immediate conquest of failure that is to be expected, but the progressive elimination of it as will training proceeds. One of the rare opportunities of the classroom is to show the boy or girl the lines along which he must work in order to improve his own will power. Above all, we must remember that moral maturity develops later than intellectual maturity. This is the experience of the race. It is likewise the experience of the individual.

The transitional pubescent stage. Consideration of the pubescent stage has been postponed because without a knowledge of the life which precedes and follows it the intermediate stage cannot be understood. John Bigelow in his speculation on *Sleep* looks upon dreaming as a short intermediate stage between sleep and

awakening, having in it the elements of both conditions. His simile is that of swimmers just emerging from the water. They stand partly in the new atmosphere while there still clings to them the dripping element of the old. Dreams, he claims, take place at this transition stage.

Using the same figure, we may picture the pubescent child as a dreamer. He has foreshadowings of the post-pubescent stage but it is without conscious meaning to him. He is struggling out of the infancy stage without knowing what his struggle is about. He resents the past, but is not yet ready for the atmosphere of the future. It is perhaps the most difficult time in the whole career of the individual, and by consequence it presents the most difficult problems to the teacher. Every teacher of the fourth and fifth, and even of the sixth, year grades can testify to this. Treatment of the most delicate character is required. The child needs mothering, yet resents it when he gets it. And still he needs it. There is uncertainty and conflict on the physical side, there is a marked acceleration in height and weight. It is as though nature were giving one great final push in hurling the individual over the chasm from childhood to youth. It is the age of marked increase in criminal tendency, which crops out frequently in such expressions as vagrancy and petty thefts. In fact, it is claimed that from two to three times as much incorrigibility occurs between the ages of 13 and 16 as at any other period of life.

The teacher must respect the fact of growth. There are many chances to go wrong on all sides, intellect, feeling, and will. On the intellect side, the teacher's problem is to make the transition gradually but surely from dogmatic to reasoning teaching. Feeling is affected through the tendency of the nervous system to act irregularly, with the result that emotional sensitiveness degenerates. The boy's ideal may be that of a loafer on the corner and this ideal may be to him as impelling as a sense of duty. He is living both lives, forward and backward, and his teachers must nourish his ideals very carefully. They have to watch, too, the natural development of his will and at just the proper moment and in the proper degree turn the authority from without to within.

By way of conclusion of our brief consideration of the stages of development, we may say that it seems clear that the teacher must first of all respect the *fact* of growth. The first question that should arise in her mind in a "case" of discipline is, "What is the natural age of the pupil?" She must know the location of the pupil in the ontogenetic scale, remembering, too, that it is not safe to depend upon chronological age alone.

Standing out of the way of nature. In general terms, we may say that in infancy we develop instincts into individuality through a selective process by which we minimize those that are harmful and retain and reinforce those that are valuable; in infancy and in pubescence, we establish habits of good conduct; in

adolescence we attempt to fix the higher ideals toward which we have been leading the individual through his previous years. Through it all we may well remember that when the child does the things that are annoying to us, that contravene the tenets of our theories, he is, after all, doing only that which the race did in the course of its development. So we have always the cheering hope that he, like his race, will grow into civilization in due course of time. "Biological education demands, as its first principle, that we stand out of the way of nature and allow it to have its own way with the child. It declares that the great need of the whole period of development of the child is to live out each stage, lingering in that stage as though it were to be the last." ¹

¹ G. E. Partridge: *Genetic Philosophy of Education*, p. 115.

PART II

DISCIPLINE AS A CLASS PROBLEM

CHAPTER XVII

PSYCHOLOGY OF CLASS CONTROL

Transition from individual to class. Up to this point our discussion has chiefly concerned discipline as applied to the individual, either in the home or in class. With this background, we now study the psychology of class control. It might appear that, as a class of fifty is a group of fifty individuals, the control of this class is nothing more than the control of fifty individuals, and that the sole psychology to be considered in that control is the psychology of the individual. This, however, is far from the truth. The class is not merely the sum of fifty individuals. It is fifty individuals plus a certain atmosphere that comes with a crowd.

One pupil is one individual; add one pupil and we have a group of two. But we have now more than the two problems represented by the sum of the two pupils, individually. So soon as the individual *one* becomes the class *two*, there arises a new and complicated problem, — the class problem. For instance, if the teacher detains one pupil for a breach of discipline a half-hour after the school session, the detention is likely to be a real punishment to him. He hears nothing but the scratch of the teacher's pen as she busies

herself with her records. He is practically marooned with his own thoughts. Whatever notions of insubordination he may have are unsupported. The teacher is an effective representative of concrete authority.

But add one pupil, and we have a crowd. Immediately a different atmosphere is created. "Misery likes company"; and, no matter how far from each other the two pupils may be seated, a certain telepathy is established between them. The punishment shared becomes less a punishment. The teacher is now not so much the representative of authority as the subject of resentful attention by the two pupils in sympathy with each other. Add two more pupils to the group and effective punishment is practically eliminated. Though there may be four corners in the room, and one pupil in each corner, there are not, after all, enough corners in which to pocket the offenders beyond the sense of comradeship in distress.

Social nature of the class. The class is a social microcosm. As such, it is a valuable instrument in the process of education. The child is naturally a social creature, working with pleasure and vim when associated with other children. Helpfulness and the other social virtues are to be learned through the coöperative work of the class. Nevertheless, the teacher must thoroughly understand the class as a class, and must master the technique of class control. The problems created by the creation of the class are many. New ideals of conduct are introduced. Artificial school

conventions are added to the ordinary rules governing individual life. Many of the regulations necessitated by the regular work of a class do not apply to an individual at similar tasks. "Whispering," for instance, one of the cardinal sins in the usual class, would be an inoffensive amusement when indulged by a boy sawing wood.

The class vs. the gang. The teacher has before her the phenomenon of "the crowd" and must apply the psychology of the crowd. The crowd is not "the gang." A gang and a class are both forms of crowd, but the crowd that the teacher faces is the class and not the gang. The chief distinction is that the gang gathers by its own choice; the class is gathered by accident so far as the individuals composing it are concerned. There is design on the part of the school authorities in gathering the class together, but it is on a basis entirely foreign to the anticipations of the child, a basis unrecognized by him in the outside life which, to him, is the real life. The fact that his fellows are at the same stage in ability to solve book problems in arithmetic or to read the same words in a reader, does not appeal to the average boy or girl as a natural or valid basis for consorting together. Were you to let your school loose, the children would never group themselves according to ingenuity in diagramming complex sentences. On the contrary, they recognize a certain natural peerage, unrelated to school standards.

The gang, as is readily understood, dates back to

the gregarious instincts originating in the animal stage. Its extreme age gives it extreme force. Boys, like their elders, gather naturally into groups, based upon these instincts of gregariousness. The gang may not — in fact, usually does not — gather for a specific purpose, but merely to satisfy this innate yearning for companionship. Although it congregates in advance of the formulation of any specific purpose, once gathered, it follows vagarious and shifting aims in leading the life of the gang. One night its controlling ideal may be to make a record in the number of ash-cans it can upset. The next night it is “shooting-up” a moving-picture hall. On a third, it may even follow some altruistic aim, such as helping one of its own members to make a “clean get-away” from the arm of the law.

The class, on the other hand, is gathered for a purpose, not inherent in the class itself but formulated by governmental authority. This distinction is to be kept in mind, and with it, too, the fact that a gang may become part of a class or that a class may develop into a gang, each of which conditions requires its own treatment.

Class and crowd psychology. The psychology of the class as distinguished from that of the individual has not, in pedagogic literature, been given the prominence it merits. It is not attempted here to work out this philosophy with any aim toward completeness, but merely to set forth such elementary principles as may be applicable to the teacher's problem. We are in-

debted to LeBon ¹ for elucidation of the psychology of the crowd. He establishes certain generalizations which may be borrowed for classroom use.

From the outset, we must bear in mind one point which LeBon makes, namely, that the crowd is not necessarily bad. It is composed not of the good or of the bad, but of all sorts. It may, too, be either better or worse than the individual, according to the circumstances. Sometimes it is criminal, as when it fights just authority; sometimes it is heroic, doing things which its individual components could not or would not have done alone.

On the intellect side, the crowd is inferior to the individuals of whom it is composed. It is little inclined to reason. It is borne along by the current, and its successive susceptibilities are deepened by the successive movements. The class as a crowd has its own entity, and is subject to the law of mental unity. It seems to have a mind ² of its own, and this mind is

¹ Gustave LeBon, *The Crowd, A Study of the Popular Mind*.

The book is in three parts: —

- I. The Mind of Crowds
- II The Opinions and Beliefs of Crowds.
- III. Kinds of Crowds.

² Gustave LeBon, *The Crowd*, p. 6: "The most striking peculiarity presented by a psychological crowd is the following. Whoever be the individuals that compose it, however like or unlike be their mode of life, their occupations, their character, or their intelligence, the fact that they have been transformed into a crowd puts them in possession of a sort of collective mind which makes them feel, think, and act in a manner quite different from that in which each individual of them would feel, think, and act, were he in a state of isolation."

neither the sum nor the average of the minds of the individuals.

On the feeling side, we note the anonymity of the crowd which results in the disappearance of the individual sense of responsibility. For example, a respectable and law-abiding farmer hears a dozen of his neighbors rushing past his house. He hurriedly joins them and soon is lost in the crowd that quickly gathers. It seems that the crowd is in hot pursuit of a man who, it thinks, has committed a crime. Now, under no circumstances, would our particular farmer, as an individual, pull the rope that would hang a man. The thought of his reputation, to be handed down to posterity, as well as his self-respect, would keep him from doing such a thing. It would be a shocking offense to his ideals. But in this case the rope is pulled by the crowd, and he lends a hand. The crowd is temporarily a unit and the responsibility is upon this unit as a whole. Presently the crowd disperses. The crowd responsibility is shattered, and the farmer, very likely deeply contrite, returns to his individual life.

The child at home, and in class. Here is a vital point not realized by parents or by the theorists who have never had the experiences of the teacher. No matter how much one has studied the subject theoretically, if he has never stood before a class in lonesome authority, he cannot possibly know or guess anything about the actual conditions.

The parent, for instance, says in all sincerity, "My

boy was reported for doing such and such; but I am sure he never did it; he never could have done it, for he does not behave like that at home." True enough, he would not have done so had he been at home or if he had been receiving individual instruction; but the parent does not know him, and would not recognize him, as a member of a crowd. As such, the boy has been temporarily out of his mind.¹ At home, reason reasserts itself and by this time, very likely, he genuinely thinks that he did not do that with which he has been charged. He has been subject to the psychology of the crowd.

The little one starts off for school in the morning confidently determined to do all that is right and good. The parting injunction from his mother is, "Now, be a good boy all day." As he kisses his mother good-bye, promising to heed her, he really means to keep the promise, and the mother fondly assumes that he will do so. But when he reaches the school he finds that his own teacher is not present, and that the class is in the hands of a tyro-substitute. Through the incompetency of the teacher, the class is early converted into a mob and the boy is swept out of himself, becoming helpless in the current of the class. The class as a whole does things which he, as an individual, would not think of doing. But he feels that

¹ Gerald S. Lee, *Crowds*, p. 288: "Even a gentle soul like Paderewski, full of a personal and strong beauty that he could lend to everything he touched, finds himself swept out of himself at last by the huge undertow of crowds."

there is a certain something which he owes to the class that means that he should get in and help. So he takes part in the doing of things which he would in no way endorse if it were his own personal problem. When he returns home he is quite ready to declare to his mother that he has kept the promise of the morning. The difficulty is that the teacher cannot explain to the mother that both school and mother are right and that a proper estimate of the little one is a joint estimate.

Failure to understand the psychology of the crowd frequently leads the student of child behavior to erroneous conclusions. Much of our educational theory originates in the psychological laboratory, where the individual is the unit. The psychologist studies the individual child, gathers his data, and draws his inferences. Then he makes sweeping generalizations which he assumes apply to a class in the schoolroom. What the student has learned may be true for one child, but he has not learned to know the *children* of a class. Allied to this is the failure to recognize the invalidity of much of children's testimony. School people and others waste a lot of time in taking the testimony of children.

The contagion of the crowd. Another phenomenon of the crowd is the rapid contagion of sentiment, the individual sacrificing his personal interest to the collective interest. This is related to the question of fatigue. One can walk farther in company than alone. One can march farther to music than without. The

crowd, like Bacon's friendship, "redoubleth joys, and cutteth griefs in halves." Bating a teacher, in a crowd, is an overwhelming joy that would lack zest if a lonely boy were attempting it; being punished for the offense has little of the sting in it if the boy is not the sole offender.

As to will, the individual becomes an automaton who has ceased to be controlled by his own will, and who is carried by the will of the crowd. We have already noted that the will of the individual is more or less dependent upon the factor of physical condition. The crowd creates a certain stimulating physical environment which reacts upon each individual of the crowd. Noise and light have their effect. People visit Coney Island or the Midway and lose themselves in the crowd spirit. The glare and the noise contribute to create an atmosphere that submerges the will of the individual in that of the crowd. People, as we say, "get on edge," and this state leads to a breaking down of their judgment. So, the slogan of "Everybody's doing it" carries them to extremes of conduct.

Application to class control. Having this brief summary of the psychology of the class as distinguished from that of the individual, it remains to apply it to the general problem of class control by the teacher. First of all it is to be noted that there *is* a class spirit, whether it is for or against the purpose of the school. The task of the teacher then is not *to create* a class

spirit, but to mold, direct, and nourish the existing spirit, to the proper ends of the school. The teacher arranges the properties on the stage, and, with the scene favorably set, merely gives the pupils their cues for proper action.

The teacher will do well to assume that the class is with her.¹ It is true that many a young teacher, assuming this attitude, grows somewhat wiser before the day is over. Her difficulties, however, are due to her lack of skill in getting right to work at the start. From the opening moment of the day, the spirit of work must pervade the class. The spirit of fun has its place, but it is to be indulged only after the spirit of work has been thoroughly established.

The pupil must come to see that it is a privilege to work and to learn how to work. We are here in the class — as we are here in life — to do something for ourselves and for our fellows. We work on a given task until we have grown so big that it is no longer a task. Then we take something bigger to work on, and, continuing, “build more stately mansions” of the soul.

The ideal condition, then, is that of the class working concentric about the teacher. The teacher will lead the leaders, and, as the work progresses, will fre-

¹ The pupils will soon deal with the timid, hesitating teacher in a way to convince her that her forebodings of disaster were correct. It is analogous to the situation portrayed by Guyau, in his *Education and Heredity*, p. 28. “When a man, followed by a vaguely threatening crowd, musters up courage to face it, and suddenly cries, ‘You want to hang me, do you?’ there is every chance that they will immediately apply the formula he has found for them.”

quently resign in favor of the pupil when competent leadership has been developed.

Bad class spirit. Class spirit may, however, take a direction antagonistic to the school such as to make the class not only a crowd but a "mob." Sometimes the teacher, and sometimes, too, the principal, is not aware of the fact that this is the situation. If the class is actually a mob, a peculiar problem exists. It is a problem primarily for the principal. His first duty is to break up the mob, to reorganize the group. For example, there may be, in a city school, two or more classes of 4B grade. If one of these has had a substitute teacher for a month or two and the mob spirit¹ has developed, when the new teacher takes the place of the substitute the mob must be broken up by a redistribution of the pupils among the classes in the grade. The other teachers involved may not like this disposition, but it is necessary because the mob spirit cannot be permitted to grow in the school.

Subduing the mob spirit. The problem of the teacher who goes to a class is different from that of the teacher whose class comes to her. If she already has influence in the school and is respected by the pupils outside of her own room, her position in taking hold

¹ John Galsworthy, in his play, *The Mob*, puts scorching words of condemnation in the mouth of his hero. "You — Mob —" he says — "are the most contemptible thing under the sun. When you walk the street — God goes in. . . . You are the thing that pelts the weak; kicks women; howls down free speech. This to-day and that to-morrow. Brain — you have none. Spirit — not the ghost of it!"

of a new class is easy. The class that comes to her by regular promotion is presumably well organized, comes in the right spirit, and will be readily handled. But if the teacher goes to a new class in the middle of the term, — to a class, for example, that has been under an incompetent teacher, — she has a very different problem before her. She must consider whether she is facing a class that has a proper class spirit or a mob spirit. In the latter case, the ordinary rule to follow is to reduce the class to its component individuals. Each individual pupil must be impressed with the fact that the teacher is concerned with *him*. Under such circumstances, it would pay the teacher to spend five hours a day out of school visiting the parents of her pupils, until she had made the round of the homes of every member of the class.

Any class, under any circumstances, profits by being treated in this way. The able teacher gives the impression to all of the members of the class that each one of them is receiving almost her undivided attention. For example, at the beginning of a session the class should not tumble into the room and amuse themselves as they please until a certain bell rings as a signal for beginning work. From the time a pupil enters the room, he should feel that for him the day's work has begun.

Leading the leaders. This is the opportunity for the new teacher with her new class. It is her business to catch each individual as he enters. "Here, Mike," she

says, "this is your work." There is immediate recognition that Mike figures as an individual, not as a part of a mob. The same with Sadie and Claude and the rest of the individuals as they arrive. Each is put to his work and care is taken to see that each is doing the work that has been assigned him. The class, as we have noted, is equal to the sum of the individuals — *plus*. When there is a mob class or even the fear of the class becoming a mob, reduce the class to the sum of the individuals. That is, the teacher must take away the *plus* that has accrued in the formation of the class. She will discover the leaders, lead the leaders,¹ get the strong-willed pupils around her, and through them control the entire class.

¹ G. Stanley Hall, *Adolescence*, vol. 1, p. 404: "The incorrigible often seeks the society of younger children, whom he dominates, because he has a new passion for leadership which the teacher should give better direction. The instinct to be an initiative power needs appreciation."

CHAPTER XVIII

THE TEACHER AS DISCIPLINARIAN: THE PHYSICAL EQUIPMENT

The teacher the center. The teacher is the center of the class and the responsibility for the class discipline rests with her. It is imperative that she herself shall realize this. I well remember a young teacher, full of confidence and even assurance, who at the end of the first hour with her class, came to my office and said. "Well, I have failed." I asked her whose fault it was. She thought for a moment and then replied, "My own; it could not have been the boys, and there was nobody else there; so it must have been mine." Needless to say, this teacher reached an early success, owing in large measure to her honest and vivid recognition of her own responsibility for what went on in her class.

The teacher, then, as a factor in discipline, must be considered both as to her personal qualifications and as to her official position in the classroom. Considering her personal qualifications, we remember that the teacher, like other individuals, is the product of her heredity and environment. She brings to her position an inherited physical and mental make-up, together with such improvements upon the same as may have accrued through her general scholastic and profes-

sional training. Her personality, including both her physical and mental equipment, is her "stock in trade."

Physical equipment and tone. As to physical equipment, natural features coöperate to make the teacher what she is. Chief among these are health, voice, expression, and carriage. The fundamental requirement for the teacher is physical tone. A sickly teacher cannot manage a class successfully. There must be a certain vigor and *verve* brought into every day's work. Lack of this does not always impair class control in the popular sense of the word, but it inevitably impairs development of atmosphere and spirit in the class.

The teacher must start each fresh day with fresh vigor. "Only a teacher that becomes enthusiastic over his subject can communicate that sense of life and warmth to his pupil which is necessary for fruitful coöperation of teacher and pupil."¹ The teacher's work must always appear to have what the present-day enthusiasts call "the punch." "Appear to have" is used designedly, for of course no teacher will have the constant unfailing supply of energy to make every day in the year genuinely full of a maximum of energy. But even when the teacher is not feeling at her best she should do what she can to deceive the class so that they will think that there is no place she would rather be than here doing this work at this time. If the teacher must choose between maintaining tone

¹ Hermann Weimer, *The Way to the Heart of the Pupil*, p. 25.

and adding to her preparation for the day's work on the scholastic side, she does wisely to conserve tone even at the expense of perfection of method. A strong, life-expressing teacher, using methods just a little less finished, will make better headway with a class than the sickly teacher who, in general terms, is following a perfect method.

Maintaining good tone. There are many considerations furthering the maintenance of good tone. Relaxation and exercise are two forms of gaining recreation. The teacher must study herself to know which of these two is the more re-creating for her and which of these will be the more helpful at a particular time. The new American free spirit tempts one to overdo the exercise phase. Often, what is needed is not exercise, but rest. It is not accurate to say that change of work is rest, although this is one of the euphemisms that has grown pretty deep into our speech. The teacher must develop a wholesome view of life in general. She cannot afford to give way, more than momentarily, to the depression that naturally follows some of the phases of the work of the school day.

The teacher must learn to go back often to original sources. She will free herself from the details of her work and reach out to those fundamental things which, for her, are the real and helpful things of life. She will have, let us hope, a resourceful philosophy, or a sustaining religious inspiration, or a certain attuneness with nature; or perhaps it is in the literature of the

ages that she finds relief and content. She should have some refuge to which she may retreat, some mountain-top which she may ascend and from which she may look down upon the larger world and regain her sense of proportion.

Leaving school worries behind. Above all, the teacher must be careful not to take school with her when she finishes the work of the day. She is in a bad state if she gets to the point where she is eating, drinking, sleeping, and living school. This does not mean that the teacher shall not spend time in study and reading along professional lines. Indeed, if she has the right spirit toward her work she may occasionally read a professional book and get from it a renewal of vitality. There are a few pedagogic books through which teachers of a certain temperament may be revitalized as by the reading of a poem. These people may safely indulge at times in such a stimulus, but no one should become intoxicated on pedagogic literature. One must not get too much of pedagogic theorizing into one's system.

After two or three years of experience, the teacher ought to be able to adjust her school work in such a way that practically all of her hours after school are free from school drudgery. To read a book on the philosophy of education, by some author of force, may be relaxing at times when reviewing a set of composition papers would be extremely taxing. The teacher has her troubles throughout the school day, and those

troubles should be left behind when she leaves the school building. Going over a set of compositions, for instance, brings back to mind the difficulties and perplexities that have been connected with each particular pupil all day long. It is quite sufficient strain on one's vitality to meet the situations as they develop through the day. It is folly to give out more energy over the same matter by retrospection in the evening. It is much better to substitute a hearty two hours of enjoyment at the theater, or under the stars, or in other companionship.¹

The voice as a tool. Many a teacher does not realize what a wonderful equipment she has in health and personal qualifications. Her personality is her tool-chest, and its various attributes are the tools of her trade. It behooves her to keep these tools in working condition and to learn to use them with consummate skill. Among these pedagogic tools, the *voice* is not the least important. To serve as a good tool it need not necessarily be musical. Nor are we to think of the

¹ The teacher should have her avocations. "It is almost universally true that those who have done the world's best work have had some secondary interest to turn to for change and recreation. The great teacher, the good teacher, should not be an exception. Let that interest be drawing or painting, music, mechanics, designing, writing, or nature study, but let it be something. The individual without interest is bound to be uninteresting, and no one in the teaching business, who entertains hope of success, can afford to be that for one instant" (Florence Milner: *The Teacher*, p. 37). This quotation is from a book that should be helpful to every teacher. Among its chapters are those dealing with such topics as "Why does one teach?"; "Life outside of School"; "Personality and Poise"; "Tact."

pedagogic voice as merely the quiet voice. We have grown accustomed to think of the "teacher's voice" in its disparaging sense as the voice of one who raves and rants at her class. Hence we are apt to rate as a satisfactory voice that of any teacher who does not thus offend.

It is true that some teachers seem to think that the way to control a noisy class is to out-noise it. Such a practice cannot be condemned too strongly. Nevertheless, there are times when the sharp decisive tone is the one to use. There come times for righteous indignation, and there is need for the voice that can go off like a shot at the right moment. Needless to say that if a teacher keeps up a voice bombardment, her pupils in the course of a half-hour will probably be unconscious of what she is saying. Children, like others, are susceptible to the modulations of voice, and the skillful teacher holds the attention of her class without asking for it. When attention is beginning to lag, she may lower her voice; she may talk along for a few minutes in the same tone, then lower it suddenly, change its quality or its quantity, and get commensurate effects.

In other words, the teacher will use her voice like any other tool, purposefully. Before speaking she will know what she expects to gain by speaking, and hence how she will use her voice to accomplish her purposes. In this, as in every other phase of her work, the teacher seeks to become the artist. She works toward the time

when this bending of the voice to the purpose of the moment ceases to be a matter of conscious selection.

Expression; personal touch. Under the term "expression," we may include all of those combinations of eye, smile, gesture, etc., which the teacher may employ. By skillful use of these the teacher secures *rapport* with her class, and particularly with the individuals of the class. She has little quiet understandings with each pupil, even to the point of giving an appreciative wink in the direction of the boy who catches some point in a lesson that is missed by the others in the class. The boy thus dealt with, sensing that he is the intimate of the teacher, is controlled as he would not be if his individuality were lost within the class.

Teachers should avoid overworking the voice. The smile of appreciation often serves as satisfactorily as the commendatory speech. The glance of condemnation takes the place of verbal reprimand. The quiet gesture is as effective as the spoken comment. Teachers are apt to think that the only way to regain wavering attention is to stop the work in hand and talk about attention. It is dangerous to attempt to follow a fallacious counsel of perfection in this matter of attention. In the course of the presentation of a lesson, if attention wavers, it is better to let one, two, or more pupils, say up to ten per cent of the class, go, and hold the attention of the ninety per cent, than to let go of the ninety per cent in an effort to reclaim

the ten per cent. The wavering attention of the individual is often to be regained by covert treatment, as, for instance, an aside remark to him which does not at all interrupt the course of the class work, skillful questioning which throws responsibility upon him, the quiet message by eye or gesture, or a written note.

Carriage and dress. Under "carriage" may be included all that has been said under the other categories of health, voice, and expression. Under this heading, too, the teacher's dress may be considered. "Clothes do not make the man," says the pork-packer in his letters to his son, "but they make ninety per cent of him during business hours, and it is well that he should give some attention to them." Appropriate dress has its effect upon the sales of the commercial traveler and the success of the business executive; it is scarcely less a factor in the control of children by the teacher.

The teacher who appears before the children in clothes plain and severe in style is failing to make use of one of the elements of her equipment. If she appears dull and colorless before her class, her whole personality is affected and her work is robbed of a certain vividness which it might otherwise have. The general appearance of the teacher is a silent and effective influence, even though the children may be quite unable to analyze it and even unconscious of its specific quality. Wise is the teacher who, as she dresses for the day, considers the kind of a day it is likely to be. The little touch of color that she dons to offset the dreary

cloudiness of a January morning, will have its effect on all the work of the day. This, too, is aside from the importance of the teacher's appearing before her children as a standard, if not an ideal, in the matter of taste, appropriateness, and neatness of dress.

The externals as aids to control. That all of these elements concerned with the personality of the teacher are effective with pupils is evidenced by general observation, and by specific studies of the working of the child's mind. In his *A Study in Moral Education*, J. R. Street says: "It is worthy of note that what attracts the pupils is the externals. Voice, dress, good looks, manners, religious activity far overtop the deeper moral elements"; although as he continues, "these would be of but little avail did not a teacher possess a personality whereby love, obedience, and respect may be inspired." ¹

¹ *In Pedagogical Seminary*, vol. 5, p. 12.

CHAPTER XIX

THE TEACHER AS DISCIPLINARIAN: THE MENTAL EQUIPMENT

THE teacher's mental equipment may be analyzed along the three lines already used in other connections — intellect, feeling, and will. Each teacher has a certain individual coefficient of intellectual strength, of heart strength, and of will strength.

Intellectual strength. The teacher's intellectual strength shows itself in the quality of her scholarship, in the perfection of her working habits, and in the possession of a judicial temper. Her scholarship must consist both of a fundamental integrity and of a progressive spirit. She must have a zeal for accuracy and truth, for if her mind is slovenly in its operations, this slovenliness will carry over to the work of the class. Nor must the teacher be satisfied to remain static; her scholarship of to-day must not satisfy her as the measure of her scholarship of to-morrow. ✓

Working habits. The teacher must certainly have good working habits such as order, system, and industry. She who is disorderly in method, careless as to arrangement and classroom detail from hour to hour and from day to day, is very likely to get returns from the class commensurate with her own shortcomings.

"Disorderly" is an adjective that teachers are prone to use when characterizing a class, but if a teacher in relation to her own work is herself disorderly, how can she expect her class to be otherwise in its relation to its part of the work? The teacher cannot teach work without working. She must be filled with the spirit of work, and in this, as in so many other phases, teach by example rather than by text.¹

Judicial temper. Highly important as part of the mental equipment of the teacher is her possession of a judicial temper. She must have poise, a certain breadth and sanity.² She must avoid the pedantic, stern attitude. She must acquire a sense of proportion that regards the conduct of pupils in its real light. With all her thought and consideration of the individual pupil, the teacher must be absolutely impersonal in her dealings. If there is any one thing above another for which a boy will condemn a teacher it is injustice.³ The boy's ideal is frequently expressed by

¹ At this point we may well quote from Weimer (*The Way to the Heart of the Pupil*, p. 18) "One example produces a greater effect than ten good admonitions. What do such general terms mean to the child as Industry, Devotion, Love, Patience, Confidence, Hope, Truthfulness, and the manner in which all the virtues may be named, unless they are brought within his comprehension by concrete examples, — if they are not demonstrated to his actual vision? The child has the teacher every day, every hour of the school day, before his eyes."

² Says Arnold Bennett in *Mental Efficiency*, p. 37. "Narrow-minded people are never kind-hearted. You may be inclined to dispute this statement; please think it over; I am inclined to uphold it."

³ Kate Douglas Wiggin, *Children's Rights*, p. 4: "There are women

the words, — "She's awful strict, but she's all right." Indeed, Dr. Hall goes so far as to say that the sentiment of justice is "almost the beginning of personal morals in boys."

Absolute and individual justice. One of the chief difficulties of the problem in this regard comes from the fact that it is hard to get a class to see that justice is not absolute. The individual must be tried on his own case; and what is just to him may not be quite just for the next pupil. Punishments meted out to two or three different pupils for apparently the same offense may appear to the boys to be very different, in quality and degree. It is one of the duties of the teacher to develop such confidence in her on the part of the class that they accept the seeming injustice by virtue of the general confidence that they hold in the teacher. It is well to lead pupils away from the notion that punishments are formally scaled, that there is a schedule of different prices by which they may pay for their misdemeanors. We see here one more reason why the teacher should deal with pupils individually and in private whenever practicable.

Heart strength. It is no less important that the teacher shall possess what we have chosen to call heart strength. This does not at all mean that form of gushiness which frequently passes for sympathy; but which is nothing more than heart weak-

who live in perfect puddles of maternal love who yet seem incapable of justice; generous to a fault, perhaps, but seldom just."

ness.¹ The teacher will be an exponent of practical idealism. The idealist we have with us and also the practicalist; what is required in all phases of life, but particularly in those professions that look toward the influence of one's fellow beings, is a proper combination of these two types of mind. In teaching it is a *sine qua non*. When the teacher's practice is touched throughout with the tinge of idealism it makes for influence in the highest degree.

The tree gracefully casts its branches skyward and leaps out far above our heads, but we do not forget that its roots are imbedded deep in the ground. Our

¹ Annie Winsor Allen, *Home, School, and Vacation*, p. 10: "A brooding or an impulsive mind is charming and has plenty of use in the world, but neither is suited for a teacher of children. Their teacher must be sound and wholesome. Whimsies and sweeping, emphatic theories are fascinating and valuable, sometimes; but a child's teacher must have a clear head, a keen commonsense, and a humorous dislike of all overemphasis."

It will not be amiss to cite two or three other excerpts from this helpful little book (pp. 15, 16, 18): —

"For the normal children of normal parents in normal circumstances, a school should not be a corporate attempt to create home atmosphere and home opportunities. 'All the comforts of home' is just what the school was not invented to supply. School represents necessity, the impartial force of public standards, public expectations, and impersonal circumstances. It should mean primarily Duty and Justice, — not stern justice and pitiless duty, but steady, satisfying duty and even-handed justice."

"Schooling means training, not persuasion. School is the children's training-ground for the outside, inconsiderate world that awaits them."

"Even for a genius, a good school nowadays is not merely an opportunity, it is a regulator. For the average mind it is a stimulus. For the slow mind it is a necessity. But it should be a good school; it must be simple, serene, and thorough, and it must not fritter away its function by trying to be the only educational factor in life."

idealism must have a superstructure that roots deep in the soil of practical everyday life. Wise and genuine sympathy with the pupil is the first condition of true control.

Fellow understanding and humanity. This sympathy must be clearly a fellow understanding, an ability to put one's self in the place of the other. The teacher must stand on the ground at the same level with her pupils. To them she says, "Yes, I know; I know all about your struggle; I have been through it myself." If she can say this to her pupils with a conviction that becomes real to them, she need not talk much further about it.

One of the best-worded testimonials to the value of sympathy was given me on an examination paper by a teacher, a university student, who said: "I am very quick-tempered and when I have been annoyed at a poor recitation or stupid mistake, the word sympathy, with all the points it brings, clears my brow, and I proceed with a lighter heart."

The humanity of the teacher is something that frequently is not realized by the pupil, or if it is, the idea comes to him with a sudden revelation. Interesting, indeed, is the surprise of a pupil who happens upon his teacher enjoying herself. It is wise for the teacher, as early as possible, to get the feeling abroad that she is human. By some little individual experience with each child, she will convince all that she is one with them.

The teacher must be constantly on guard against letting her interest and consequently her sympathy go out to the attractive pupils alone. The agreeable pupils, the well-favored pupils, the well-trained pupils, naturally enough make a strong appeal to the interest of the teacher. But probably it is these very children who need the teacher's sympathy the least. The true teacher, the great humanitarian, will turn broodingly to the frail, the unfortunate, the unskilled, the sinned-against. The dictionary tells us that the word teacher is akin to "token." A "token" is something given or shown. The great teacher, then, is she who gives herself to those in most need of the gift of life and strength.

Moreover, the teacher who thus lives and gains and gives will meet many gratifying responses that she had little dreamed were possible. As Maeterlinck tells us, "Be good at the depths of you, and you will discover that those who surround you will be good even to the same depths. Nothing responds more infallibly to the secret cry of goodness than the secret cry of goodness that is near."¹

Encouragement is the keynote. Recently, in one of the large cities a fire chief died. His men were devoted to him, and upon his monument they engraved, "He never said, 'Go, boys,' but always, 'Come.'" This is the aphorism of leadership. The vital principle for teachers is that we do not say, "Go and do this thing"; but, "Come, and let us do this together." It is very

¹ Maurice Maeterlinck, *The Treasure of the Humble*, p. 166.

discouraging to the pupil to have the teacher say with evident offhandedness, "For to-morrow do the next ten examples." She does not know how difficult is the eighth, for instance, for she, herself, has never done the home work that she has assigned. The unsympathetic attitude of the teacher in thus throwing at the children work of which she has no intimate knowledge puts a strain on the relationship which she holds with the children and hence impairs her control. The ten problems are very likely looked upon as a form of punishment, whereas a smaller assignment, carried to completion, with the assistance of the teacher if necessary, evidences a keener feeling of sympathy.

Cheerfulness, good nature, enthusiasm, are all heart qualities that are needed in the day's work of the teacher. It is not every day in the year that these qualities are genuinely on the surface of one's life, but the teacher must at least pretend that they are present,—under ordinary conditions, the pupils should not know whether the teacher has had a good night's sleep or not.

Will strength. Intellectual strength and heart strength must, of necessity, be merged with corresponding will strength. Firmness and decision, representing strength of will, must be part of the repertoire of the teacher. Dependence cannot always be placed upon the influence of the heart. Sheer will force must sometimes be exerted to get a thing done. In dealing with a class the teacher is at the same time dealing with

individuals. She is constantly on the lookout for opportunities to develop the individual in his powers of reasoning, feeling, and will. Nevertheless, the class work must proceed in an orderly manner, and when the individual, with whom heart strength has not yet done its perfect work, interferes with this procedure, the teacher is obliged to exercise control over him.

It is to be observed, in passing, that the teacher of most effective will force is she who has her own will most strongly in hand. She gives the impression of illimitable reserve, of holding a power within her that it would be unwise for any pupil to tempt her to draw upon exhaustively. The teacher who spends herself in every encounter betrays the fact that she has little to spend; and conversely, the teacher who touches events lightly but firmly convinces that her real power cannot be measured.

We have already noticed that the matching of will against will, of compulsion of the pupil by the teacher, is not will training for the pupil. It is done not so much for his good as for the general weal of the class. When authority is to be exercised, it must be exercised with authority. When orders are given, they must be put forth in a manner and tone commensurate with the teacher's authority. This leads us to inquire as to what is the teacher's authority.

CHAPTER XX

THE LEGAL STATUS OF THE TEACHER

The reason for schools. Every teacher should clearly understand her legal position in the classroom. She is not there by accident in the sense that ordinary business relationships are more or less accidental. She is there as part of a comprehensive plan which the State has developed through the years. Every civilized society has come to see that education is one of its strongest safeguards. Along with heavy expenditures for army and navy, for fire protection, for health conservation, the nation pours a large part of its wealth into its school systems. It realizes that its very stability rests upon the caliber of its future generations. The men and women of to-morrow are coming into their own, equipped for their new duties meagerly or thoroughly. Which shall it be? The character of their equipment will depend in largest measure upon the quality of education which they receive.

The State provides public education, too, as part of the police power which it exercises, recognizing the school as a form of insurance against the inroads of poverty and crime. It is far more economical to control the rising generation by means of education than to let its members run wild and then to curb and con-

trol them by means of expensive almshouses, reformatories, and penitentiaries.

For these and other reasons, organized governments establish and maintain schools. They can do this, of course, only through human agents. The chief of these agents is the teacher, who comes in direct contact with the pupils. Hence the position of the teacher in the classroom is that of a government agent vested with authority to secure the ends determined upon by the Government. There is necessary, however, a more or less complex series of agents intermediate between the State and the classroom teachers.

The legal organization. In the United States, the unit of educational administration is the individual State — not the Federal Government. Neither do the municipalities have any original school jurisdiction. Such administrative authority as the municipalities exercise on behalf of education are privileges vested in them by the State Government, privileges that are subject to enlargement or curtailment at any time. The constitution of the State makes certain provisions for the establishment and maintenance of schools. A state superintendent or commissioner administers the schools of the State.

Details of administration are further delegated to executive officers of smaller units of administration. For instance, there may be a county system, whereby each county is governed in school matters by a county superintendent. The local communities usually have

boards of trustees or school boards in whom the State vests some of its own prerogatives. In the cities, boards of education direct the schools. On the professional side they do this through an executive officer, called the city superintendent of schools. He, in turn, superintends the schools through associate officers, the number of whom varies according to the size and consequent needs of the city. The teachers receive their general instructions directly from the school board and their professional instructions from the supervisory officers.

The teacher represents the State. It is highly important that the teacher and the community in which she is working understand clearly that she is the representative and agent of the State Government and not in any sense the employee of the community or of the parents of the children in her school. This means that the teacher is independent of the parents in the administration of her office. If she is guilty of maladministration, the redress of the parents is to be sought not in personal attack upon the teacher, but in appeal to her superior governmental agents. If the teacher acts wrongfully or unintelligently in her position, the State is even more interested than are the parents that she shall be set right. The teacher, then, looks for her instructions, training, and counsel to her professional superiors. To them only is she responsible. She should, of course, extend all possible courtesy toward parents and associates, but she must

not yield to them any measure of the authority vested in her by the State.

A corollary to these propositions is that the teacher must exercise her authority impersonally. She is to regard all her pupils, when thinking of them in their legal relationship toward her, as equally subject to the enforcement of the law. She is to regard herself as the impartial dispenser of the law. Against her no personal animosity can find lodgment. No parent can properly tell her that she is his servant or even commiserate with her in the personal trials connected with her work. She must maintain with dignity her impersonal position as the State's representative.

The teacher's status is legal. The legal authority of the teacher is expressly defined in various documents, with which every teacher should be thoroughly familiar. She finds the terms of her authority written in the constitution of her State, in the regulations of the state department of education, and in the directions issued by her school board and by the local superintendents. Every teacher should be thoroughly familiar with these terms so that she may exercise her authority over her pupils in accordance with them. In the classroom, she will not flaunt her position before her pupils, but will carry herself always with dignity, for in her is vested much authority. And on any occasion, when matters of discipline, come to an issue, she must stand firmly on legal ground.

It may be well here to note a few of the leading

points common throughout the United States, concerning the authority of the teacher as related to the matter of discipline. The fundamental one is that the authority of the teacher over her pupils during school hours and on the school premises is absolute. She is not to be interfered with, by intruders, in the exercise of her authority, although she is, of course, answerable to her professional superiors for her acts. As a consequent, the teacher has authority to evict visitors, whether parents or others, who disturb the orderly progress of her work in the classroom.

The teacher and the parent. Related to this is the question as to the degree of authority which the teacher exercises over her pupils outside of school hours and off the school premises. The general principle is that, while the pupils are traveling between the school and their homes, the teacher has authority at least concurrent with that of the parent. There is support, too, for the principle that the teacher has authority to discipline pupils for acts committed by them outside of the school at other times, when it can be shown that such acts have a direct bearing upon the respect of the pupils for the school and the teacher.

In case of litigation brought against a teacher, the burden of proof rests upon the complainant. The teacher has chiefly to demonstrate that her action has been reasonable, the court passing upon the question of the reasonableness of the teacher's acts.

The presumption is that his [the teacher's] rules are reason-

able; it is for the parent to raise, and for the court to settle, the question of the rule being unreasonable. The facts of the case, where they are questioned, are determined by jury; the points of law and the definition of reasonableness are determined by the judge. The same principles are followed by the state educational departments and state superintendents in giving rulings when these points come before them for adjudication.¹

Real basis for class control. While we keep before us the legal position and authority of the teacher, we are not to lose sight of the fact that the teacher is primarily the practitioner of a profession. The profession should have its own ideals and its own tenets. That teacher is not professional who merely stands before her class wielding the club of authority and depending entirely upon it for the management and control of her pupils. Her real control rests upon her professional qualities. Such of these as inhere in her own personality have been noted. Beyond this she must learn her trade, and in following it she must respect certain principles that underlie class discipline. We group these principles, somewhat arbitrarily, under the five following heads: favorable conditions, recognition of age, teaching method, mechanized routine, rewards and punishments.

¹ Author's *The Status of the Teacher*, p 37, q. v. for detailed discussion of the authority, responsibility, and profession of the teacher.

CHAPTER XXI

CONDITIONS FAVORABLE TO GOOD CONTROL

Conditions modifying obedience. Many a teacher makes the mistake of demanding of her pupils obedience to school rules at times when the surrounding conditions may be such as to make it extremely difficult for them to comply. It is only reasonable to expect that the pupil, while in school, shall be physically and mentally comfortable. This does not mean that school children are to be coddled and made unreasonably dependent upon favorable environmental conditions, but there are certain broad respects in which their comfort should be considered and, if possible, secured. Only when conditions are so respected may proper reactions from the pupil be demanded. Among these conditions are adequate school equipment, attention to the physical comfort of the pupils, and regard for the principles of fatigue.

The school equipment. As regards school equipment, we may say briefly that it should be of the proper kind and should be properly adjusted to the immediate needs of the pupils. Many teachers are quite satisfied if they are supplied with modern equipment. They are negligent of the care of this equipment in the interests of the pupils. For instance, the furniture in the

schoolroom may be of the best type, the lighting of the room may be provided for by satisfactory arrangement of windows and shades, the blackboards may be of excellent quality, etc. Even if the teacher utterly ignores common-sense rules as to the use of this equipment, it is, of course, better than nothing, and better than that of poorer quality. But one-hundred-per-cent efficiency is not being secured merely when the proper material is provided. The teacher must be constantly on the alert to adjust the furniture so that each pupil's desk and seat are adapted to his individual use. The rules for this particular adjustment are simple; yet in the stress of the day's program, the teacher may forget to apply them. Constant attention, also, must be given to the proper adjustment of shades, screens, etc., so that the best lighting effects may be secured for each and every pupil. The quality of the work written on the blackboard by either teacher or pupils must be considered in its relation to its effect upon the eyesight of the pupils.

Temperature and ventilation. Among these primary elements of equipment must be mentioned the apparatus for the securing of proper temperature and ventilation. It is unreasonable to expect normal response from pupils, on either the disciplinary or teaching side, if they are compelled to breathe a warm or poisoned atmosphere. In these days, so far as mechanics can bring it about, the teacher is being eliminated from the heating and ventilating problem; that is, school

buildings are constructed so that the temperature and air-supply are taken care of automatically.

Even where this ideal system is in operation, the teacher is not entirely relieved from responsibility. She must coöperate with the principal and the janitor in seeing that the apparatus is working properly. She must be ready to note lapses of the janitor in his operation of the plant and to report promptly impairment of the thermostatic control of the heat.

When the conditions are not so favorable as this, the teacher has a greater responsibility. She must watch the temperature of the classroom and the circulation of the air. The chief point for her to remember is that this adjustment should be made to the needs of the pupils and not to herself. She must keep in mind her own physical state and not be misled by its peculiar demands. For instance, I discovered a teacher wearing her overcoat in a classroom with the temperature at 73°. ¹ When questioned, she said she felt a little cool. In satisfying her own subnormal condition, she had nearly stifled her pupils. The teacher must also remember that when she is more actively engaged

¹ Board of Education, City of New York, *Document No. 3*, 1912, p. 8. "It cannot be too strongly emphasized that when the temperature of a room exceeds 72 degrees positive physical harm is being done to the children, which more than counterbalances any intellectual good they may be getting."

This document also (p. 4) "agrees with Professor C. E. A. Winslow that there is only one principle of ventilation upon which authorities are unanimous, namely, that a high temperature is detrimental to mental vigor and to health. Every other principle is in dispute."

than are her pupils, the temperature that is too high for her may not be sufficient for them.¹

Proper grouping of pupils. There are many other directions aside from material equipment in which the physical comfort of the pupils is to be furthered. Chief among them is the exclusion of abnormal pupils. Children suffering from either physical or mental defect are made subject to physical discomfort when the same demands are put upon them that are put upon normal children. Their presence, too, produces an unsatisfactory effect upon the normal children. Perhaps one of the best of the hopeful tendencies in educational administration is the trend toward effective segregation of abnormal types. Our schools have too long been heartless in the matter, and have ruthlessly applied standard conditions adapted to normal children to those who were suffering from physical impairment or distinct mental abnormality.

Even in the case of normal pupils, we must take into account states of ill-health. Fundamental idiosyn-

¹ Dr. Helen C. Putnam, in her *School Janitors, Mothers, and Health*, has a lively discussion of school housekeeping and housecleaning. In addition to making an earnest plea for clean school houses, she discusses such topics of personal relation to the pupil as: the air breathed at home and at school, internal cleanliness as to teeth and elimination of waste, what and when school children should eat, muscular exercise, idleness, etc.

There is a substantial bibliography of usefulness to the teacher on the subject of school buildings and school hygiene. Among the most important books are: E. R. Shaw, *School Hygiene*; F. B. Dressler, *School Hygiene*; Nathan Oppenheim, *The Development of the Child*; Stuart H. Rowe, *The Physical Nature of the Child*; Lewis M. Terman, *The Hygiene of the School Child*.

crasies must be observed and allowed for. For instance, in some children there is a decided lack of balanced relation between height and other dimensions, which results in physical discomfort. Frequently the case is not understood by the child's mother or by the teacher. The least that the teacher can do is to make proper allowances when putting class demands upon such pupils.

The tall and thin children and the short and stout children are subject to peculiar difficulties. Height and weight above the average are liable to be developed at the expense of function. Hence we cannot demand of the exceptionally tall or exceptionally stout child the same response and reaction to the specific demands of the schoolroom. We must remember, too, that growing pains are real discomforts arising from disproportionate growth of muscle and bone, putting a strain on the muscles and nervous system. Malnutrition is another source of discomfort. If such a case is due to severe poverty, it can be ameliorated at the root by charitable relief. Malnutrition, however, is not always due to lack of food, but may be caused by improper food. A well-balanced dietary is especially necessary at adolescence, and this fact is liable to be overlooked even by very intelligent parents.

Fatigue. At this point, we should give some consideration to the matter of fatigue. The subject might perhaps be disposed of by our saying that the more we study it the less we seem to know, for we must recognize

that recent investigations seem to vitiate some traditional generalizations. However, a conservatively stated summary of the subject, in its relation to the matter of discipline, may be of value to the teacher.

The life of the universe seems to be based upon rhythm; we can trace our origin in the wash of the tides. Human energy in the individual apparently has a regular flow and ebb. We distinguish three main rhythmic periods—daily, monthly, and seasonal. All of these must be reckoned with by the teacher in her work of guidance and control. The daily rhythm shows two periods of maximum, from about 9.30 to 11 — morning and evening — and two of minimum, from 2 to 4 in the morning and afternoon.

Recognition of these forms of periodicity shows itself in the construction of the daily time schedule. For the teacher to violate the ordinary rules covering the making of a time schedule is to court disaster in the matter of discipline. It is equally a mistake to demand work involving excessive expenditure of pupils' energy during their periods of depression or to underwork them at that time of the day when energy surges and interest is bound to find some outlet in expression.

A thorough discussion of the subject of fatigue will be found in Max Offner (translated by G. M. Whipple), *Mental Fatigue*, from which the following excerpts of special interest to the teacher, are taken: —

In consequence of physical activity there are formed in the muscles certain substances, particularly lactic acid (the

same substance found in sour milk) and acid potassium phosphate (p. 10).

Nevertheless, there is no isolated fatigue. The fatigue-substances do not remain where they are secreted, but are carried forth through the whole body by the ceaseless circulation of the blood (p. 96).

It is hard to prevent occasional over-fatigue and we need not take that very tragically. But if it is repeated, or if it persists, and if, for weeks at a time, sleep and the other rest-pauses that interrupt the work do not completely restore the efficiency available at the beginning of the periods of work, if the periods of mental freshness become shorter and shorter, and if fatigue sets in earlier and earlier — as both teachers and pupils frequently experience after a hard year of school work, or as mental workers in general experience in the form of the well-known “year’s fatigue” — then, indeed, we have a condition that calls for serious consideration (p. 90).

The only rational time at which to stop work and to indulge in a restorative pause is the time at which he displays easily recognizable signs of fatigue, e.g., in addition to the poorer quality of his work (which is of special importance in experimental investigation), particularly signs of uneasiness, decrease of attention, and a tendency to dawdle — symptoms which may even be seen, not only in ordinarily attentive and conscientious children, but also in adults. These and other like symptoms should obviously not be regarded, as is all too often the case, as invariably punishable offenses, but as signs of fatigue, as signals that the work ought now to be stopped and opportunity given for rest. To decide when the pupil has reached this stage in his work is precisely the teacher’s problem (p. 80).

The more stimulating is a teacher’s instruction, the more skillful he is in riveting the attention of his pupils, the more fatiguing is his instruction (p. 110).

Physical activity is also fatiguing work. It cannot, therefore, afford recuperation after mental work, but itself de-

mands a period of rest. It is, however, accompanied by secondary results that are extremely helpful for recuperation after mental work (p. 104).

Relieving fatigue. We should be clear in the matter of relaxation, realizing that different types of children require different treatments. For the strong, restless child, we should provide exercise; and for the nervous, restless child, rest: that is, if the pupil is active in wrong directions through overexuberance of energy, we must divert this energy into school needs; but if he is restless through weakness and inability to inhibit nervous action, we must give him rest.

All of these considerations form an argument in favor of the teacher having much freedom in the management of the daily program. Every experienced teacher ought to have a flexible time schedule, being held only to devoting a certain number of minutes each day to each subject. The order in which the subjects are to be taken should be left to her discretion. Only in this way is she able, freely and intelligently, to deal with the ever-changing conditions of the classroom.

CHAPTER XXII

RECOGNITION OF AGE

Physiological and chronological age. The principle underlying good class discipline that next merits attention is the recognition of mental and physical age. The competent teacher in thinking of the individual pupil keeps constantly in mind the stage which he has reached in his development. She does not expect exactly the same response to all of the routine of the class from each and every one of her pupils. In the lowest grades, where all pupils are unquestionably in the infancy stage, and in the secondary school grades, where the pupils are at adolescence, the problem is much simplified. But in all other grades of school life there is imperative need for recognition of the fact that the teacher faces children in two of the stages of development, if not, indeed, in three.

The mixture in the middle grades. Particularly difficult is the problem in the middle grades of the elementary school, those of the fourth, fifth, and sixth school year. The experience of every teacher demonstrates that here are to be found pupils in three stages — the plateau of childhood, pubescence, and youth. The study of the age tables of pupils in any system of schools puts it before us even more clearly. Approxi-

mately one third of the pupils in a fifth- or sixth-year class are in the plateau period of childhood. Not only do they merit the treatment appropriate to this period, but to treat them otherwise is to put a distinct strain upon class discipline. In the same room there is approximately another third of pupils who are fully adolescent, and who, in their turn, deserve to have the class exercises conducted in accordance with their peculiar needs. Between these two grades there is that other group, of pubescents, whose successful nurture demands the most peculiar skill.

Grouping by physiological age. In any school where there are more classes than grades, it is well to recognize this difference in age by grouping the pupils into two or more classes of the same grade. There is a large unworked field for investigation and experiment along this line. Such meager experiment as has been made indicates that there is a value in segregating the infant and the adolescent pupils. With the pupils thus grouped, many problems in discipline disappear. The whole methodology is different for each group. The outlook upon life, as the result of the life within, differs so divergently that in each case the presentation of subject-matter will be attacked in a very different manner and spirit. It is to be hoped that in time we shall have clearly differentiated the distinctive methodology and distinctive technique for these two groups of pupils. Then, through this distinctive methodology, we shall have one more criterion

to apply in the determination of physical and mental age.

We have been so zealous of recent years to unify the activities of the school and to systematize the work of gradation, that we have come to violate, in large measure, these principles of age recognition. We are beginning to see, however, that classification of pupils merely on the basis of the exact stage that they have reached in their studies is not a scientific procedure.

The markedly over-age pupil. Especial consideration is to be given to the pupil who is extremely over-age for his grade. The boy of fifteen, for example, who is in a fourth-year grade is sadly misplaced. Such a boy cannot be given credit on the school records for work which he has not performed, but his case is practically hopeless if he is left to stumble along spending two or three terms in a grade until he reaches the age at which the law permits him to leave for work. Placed among children four or five years his junior, he feels humiliated and is naturally indifferent to the work that is put before him. The remedy for his case is to place him in a grade among his peers as to age, that is, in a sixth- or seventh-year class. In this very different environment, with a skillful and understanding teacher, he will get more from the school than he is likely to receive in any other place in it. Here he has a motive for pushing himself toward accomplishment. Any humiliation which he may have will not be of the hopeless sort. Under the skilled guidance of the teacher, he

is likely to receive a considerable amount of help from his fellow pupils, and, moreover, there is every chance that his developing attitude will at last get hold of something that may be a real inspirational force.

Physiological age and compulsory education. In this connection we may note the chief weakness of our otherwise admirable compulsory education laws. The criterion which they impose is that of chronological age. The typical law, in most of the progressive States, permits pupils to leave school for work not earlier than at the age of fourteen. The result is that the law operates disadvantageously against a small percentage of pupils: pupils who ought to be permitted to work but are held by the law, and pupils who are permitted to work but should be kept in school.

There are puny children, maturing late, beset by adverse home conditions, — poverty and malnutrition, — who are set to work by their parents the moment they reach the legal age. The law would be wiser if it stayed the hand of the parent until the school had given the child better training for the work of the business world and he had reached a degree of maturity by which he could the more successfully compete in that world.

On the other hand are boys and girls, favored physically, who, months before they reach the legal age, are as well equipped for work as they ever will be. Their mental training has for the present reached its maximum. The school has given them all it has to give

them or that they are competent to receive. They are held, marking time, until finally released by the birthday that eventually appears on the much studied calendar. The worst of it is, too, that many cannot "mark time," but deliberately set out to "kill" it. This means disciplinary difficulties for the school and for the pupil himself, economic loss of valuable time and a positive deterioration of moral fiber. And society suffers, too, by the fact that the boy or girl grows up soured toward the Government and the institution, the school, that held him in bondage during those surging months of his life.

CHAPTER XXIII

TEACHING METHOD

Merging instruction and discipline. A third principle to be observed in securing discipline is that proper teaching method should be employed. In the minds of the authorities of many school systems, instruction and discipline are differentiated. This is emphasized by the provision that teachers be rated separately in each of these phases of work. It is possible, of course, to set up separate criteria along each of these lines, and yet the expert teacher owes her success, in large measure, to her skill in merging the two. This is not always recognized, as is illustrated by the teacher who was visiting a school for the purpose of observation. Toward the close of the day she said to the principal, "Now I have seen arithmetic and geography, but I have not yet seen any discipline. Please show me a class where there is discipline." Unfortunately, this teacher is not alone in her view that discipline is something peculiarly independent of the study work of the class.

We have, then, to consider the very serious bearing which the teacher's method has upon the success of her class management. Every minute of the school day is part of the life of the individual and of the class.

Every minute must be reckoned with by the teacher. Every minute has its possibility of disaster. The teacher's method, as related to discipline, must be intelligent, flexible, and artistic.

Accuracy vs. carelessness. In every subject, the methods employed must be highly intelligent. Pre-eminently the teacher must be accurate in her mental processes.¹ Her very respect for the equality sign will have its unconscious influence upon the minds of the pupils. They in turn will sense the propriety of recognizing truth in every department of life. The teacher who is careless in this respect and permits false statements to stand uncorrected on the blackboard is bound to lose a little in the sharpness with which her pupils comprehend integrity. If the teacher thinks loosely, clumsily, or awkwardly on the purely intellectual phases of the curriculum, she is likely to think vaguely on questions of morality and law; and if this is her mental state, she can scarcely reproach her pupils if they, in turn, are inaccurate in their judgments as to conduct.

Anticipating pupil difficulties. Another direction in which the teacher's method must be highly intelligent in order to avoid disastrous results in discipline

¹ William D. Hyde, *God's Education of Man*, p. 181: "The teacher or writer is saint or sinner primarily according as the presentation of truth in attractive and winsome form to pupils or reader is the object of unwearying training and research, correction and self-criticism; or, as he is content to palm off traditional views in conventional form with little concern as to truth of substance, or grace of style or manner."

is that, in all the logical studies, she must anticipate the intellectual difficulties of the pupils. For instance, when, in a problem in arithmetic, the pupil makes an error, the acute teacher divines the wrong reasoning which misled the pupil. In the light of this knowledge she anticipates further difficulty and sets the pupil aright immediately. If she fails to do this, the pupil falls into a hopeless tangle; and when he reaches this point he is likely to be discouraged and slip into a humor that makes good conduct difficult.

Skill in questioning. A distinct source of disciplinary difficulties is lack of skill in questioning. The consecutive recitation usually results in each pupil's giving attention to the subject only in proportion to the proximity of his "turn." Most of the pupils are left free to wander off mentally, and hence disciplinarily, if not morally. The recitation must be so conducted as to demand an alert attitude from all the members of the class. At the same time, the teacher must not mistake for a misdemeanor the natural difficulty of the slow pupil in responding to the rapid-fire question. As she grows in knowledge of the individuals of the class, she will gain in the insight that distinguishes between willful neglect and natural hesitation.

Planning and change. The teacher must definitely plan the day's work in advance. Failure to do this leads to difficulties both in respect to individual conduct and to class control. Lack of scientific planning shows its effects in befogging the mind of the individual.

There is danger, too, that the teacher induces weariness in her pupils, the effects of which she may mistake for fatigue. Weariness must be distinguished from fatigue. It arises not from excess of effort, but from a lack of interest. One may be wearied by a dull sermon, showing much the same symptoms as if fatigued; yet when released from listening to the sermon, one is quite prepared to exert one's self without fatigue. On the other hand, one may be fatigued by work that is intensely interesting; one might pursue it further without the slightest wearisomeness. So the teacher must be ready to note the moment when her teaching has become so dull that it is reflected in a bored class. A bored class is not an "orderly" class.

Work ill-planned also leads to hiatuses in the day's program, when the teacher is cudgeling her brain as to what to do next. It is during these between-times that the class is most likely to get away from orderly routine. Not only must the work be planned, but there must be a skillful transition from one set of activities to another, so that one merges into the other. Material for one lesson is brought out or even distributed unobtrusively during the preceding lesson. Whenever there is a tendency on the part of the class to break away during one of the "between-times," the teacher may have recourse to a brisk setting-up exercise that changes the focus of attention, short-circuits energy, and restores equilibrium.

The teacher must remember, too, that for young

children, motor education is extremely important. This principle is to be remembered in every exercise of the day. Wherever there is opportunity in the course of a lesson, a certain amount of motor activity should be provided. Every nervous impulse that finds expression in legitimate work is saved from going into mischief.

Flexibility in method and plan. Finally, the teacher must make her method not only intelligent but increasingly flexible. At the beginning of her career, in her inexperience, she must adhere closely to recognized methods in all departments of her work. Gradually, however, as she gains in experience, she will put more and more of her own genius into the problems before her. She will never get away from adherence to fundamental principles, but she will come to build upon them with devices of her own. She will realize that it is more important to get results and to hold the class than to follow any stilted forms of pedagogy. For example, at the outset of her career, she will work with a full knowledge of the technique of the five formal steps, and for some while will scrupulously observe this procedure; but in time she will free herself and will not hesitate to omit one or more of the steps if she thinks better results can be gained thereby. The more expert the teacher becomes in adjusting the method of the moment to the situation of the moment, the more sure will be her touch in the handling of the discipline problem.

Art in teaching. As the teacher gains in the intelligence that she puts into her methods and in the degree of flexibility with which she handles them, the more artistic will her work become. The ideal of the teacher, as in any other line of human endeavor, is to become the artist. One of the accepted aphorisms is that art conceals art. In the painting, the skill of the artist does not obtrude itself. The finished statue must not bring to our minds the thought of the perspiring sculptor. The rare poem does not show any of the marks of the hammer and chisel that have been used to mould it into shape. The thing that is truly artistic is done with apparent ease.

The teacher who has not this ease in all her work has not reached the art stage. She will never violate any of the essential principles of her art, but her work will always show that her thought of those principles has been subordinated in consciousness. Her work must exhibit no attitude that seems to say, "Watch me; I am now about to apply a Pestalozzian principle." As Mr. Mabie puts it:—

One of the secrets of the artist is the facility and completeness with which he turns his conscious processes of mind into unconscious ones, and so does without effort that which costs a man less thoroughly trained no little toil.¹

Moreover, the art which the teacher ultimately

¹ Hamilton W. Mabie, *My Study Fire; Second Series*, p. 9. (also p. 280): "To the true artist, working always in humility and sincerity, all life is a reward, and every day brings a deeper satisfaction. Joy and peace are by the way."

acquires in teaching method cannot fail to be accompanied by a *finesse* in the handling of all those correlated incidents that in their sum total we call discipline.

CHAPTER XXIV

MECHANIZING ROUTINE

Class routine. The individual appreciates the value of habit as a labor-saving device. To think out anew every adjustment to an often-recurring situation would be wasteful of time and energy. In the same way the teacher, in her class management, recognizes the value of mechanizing the routine activities. Every class exercise should be so systematized that the energy of the pupils is not frittered away in learning to do the habitual things over again each day. The energy thus freed is available for the profitable work of the class. In addition, there is a distinct relation to the problem of discipline involved in the way in which routine is effected. Order is so much Heaven's first law that even children appreciate the beauty of it. To perform a class exercise in an orderly, systematic way excites the admiration of the pupils; and every exercise so performed diminishes the chance of misconduct.

Two broad principles govern the mechanizing of routine. The first of these is that the process should be accomplished early in the term. There must be constant drill at the very beginning of the first session and this attention to the perfecting of routine must be

continued until the class and teacher need no longer give it a thought.

Class orders. The second necessary principle concerns the proper giving of orders. Orders should always be well considered and clearly formulated. Many teachers lose their power of control through violation of this principle. They give a command before they have thought out its propriety and its consequences. Only after the command has been issued do they see its impropriety or futility; then, in a groping way, they amend it, possibly two or three times, before they have the order as it should have been given in the first place. Difficulty also arises from orders that are indistinct and utterly incomprehensible to the pupils. Orders, too, should be as few in number as is consistent with securing proper results. Only necessary directions should be given. It is a truism that teachers talk too much. While this criticism is leveled largely at the teacher's method in dealing with the lesson, it carries over to her attitude toward the giving of commands.

With the class well drilled in all the daily-recurring exercises of routine, it becomes unnecessary for the teacher to amplify orders in these matters. The simplest word of command, or other signal, should be devised at the beginning and never deviated from. Pupils must be trained to obey these simple signals promptly and accurately. Except under peculiar circumstances, commands should not be repeated. If the teacher

gets into the habit of repeating her orders, her class will naturally assume that they are not expected to comply until the last moment; on the contrary, if the commands are given but once, the pupils soon form the habit of prompt obedience. It is odd to hear the injunction, "Go quietly," so universally used, especially when visitors are present, with its implication that the usual custom is to make all the noise possible. Except during the opening weeks of the term, and occasionally later when lapses occur and are made once more the subject of attention, such remarks ought to be superfluous.

Again, the voice used in giving commands should be just loud enough to insure being heard by all pupils concerned. Any excess of tone is for the teacher an added strain, which, accumulating through the day, amounts to a considerable loss of energy. Moreover, if the pupils know that commands are always given in moderate tones, they will be in a constant attitude of alertness. This attitude, needless to say, is conducive not only to effective work, but also to the elimination of many of the danger-points in discipline.

Advantages of orderly routine. Another advantage of well-ordered routine is that it insures the accomplishment of things that might otherwise be neglected with disastrous effects upon discipline. For example, if there is systematic attention to clearing waste papers from desks, etc., and to keeping the blackboard sills

free from dust and odd pieces of chalk, just so much temptation to carelessness or mischief is removed.

Yet another value of orderly routine is its tendency to train pupils in forming habits generally: that is, on account of the mechanizing of the ordinary material exercises of the classroom, there is bound to be a certain amount of "carry-over" to the better establishment of good habits of personal care and of mental operations.

Chief among the exercises that should be subjected to routine drill are the entrance and exit of pupils, the movements of pupils about the classrooms, and the distribution and collection of materials.

Progressive freedom. Concerning the entrance and exit of pupils, it is a question whether the passing of pupils shall be made formally or with a degree of freedom. Whatever may be the rules established by the head of the school, the teacher does well to supplement them with reasonable requirements based upon the age of her pupils and other local considerations. If she has the older pupils, she may give them a degree of liberty unaccorded to the younger pupils. Again, if her class is in special need of firm control, she may require from them a more rigid adherence to form than is required throughout the school generally.

At the beginning of the term, the teacher can hardly make her standards of conduct too high. As in many other matters, she may better require an inflexible conformance at first and later grant freedom as it is

earned than to reverse the order and have to bring up with a round turn pupils who have started out abusing the liberty accorded or taking the liberty that has not been granted. The same principle applies to the movements of pupils about the room during the session. On the other hand, such exercises as the handling of materials may better be done throughout the entire term in precisely the same manner as on the first day.¹

¹ William C. Bagley, in his *Classroom Management*, has a chapter entitled "Mechanizing Routine," which helpfully treats the subject in considerable detail.

CHAPTER XXV

REWARDS AND PUNISHMENTS

The recourse at crucial moments. As we have seen, the class teacher establishes conditions favorable to the physical comfort of her pupils. She follows methods of teaching that are conducive to easy control, particularly adapting her methods to the stage in development in which she finds her pupils. She so regulates and mechanizes the routine work of her class as to eliminate waste motion and waste time. In all these ways the teacher simplifies the problem of discipline and establishes healthy *morale*. But even with attention to all these matters, there will yet be moments when the pupil fails to respond to natural motives, or even sets himself against authority. When these times arrive, the teacher finds it necessary to fall back upon something besides artful leadership. She must deliberately have recourse to rewards and punishments: that is, at crucial times, there must be tangible reward for proper conduct and tangible punishment for misconduct.¹

¹ We can hardly agree with Froebel in his extreme language, forgetful of the value of habit-formation, when he exclaims: "How we degrade and lower the human nature which we should raise, how we weaken those whom we should strengthen, when we hold up to them an inducement to act virtuously."

This means no more than that such motives of action are called into play as are not logically associated with the conduct desired. If the immediate interest of the pupil is naturally in the exercise that he is called upon to perform, there is no use of discipline in any sense of the word. The performance of the action follows naturally as a result of the immediate interest. But this is no more than what may be said of animal life and conduct. The highest values in human life are created when we learn to act not merely in accordance with interests that are immediately compelling, but also with motives less closely related to the task at hand.

Motives in relation to moral training. Thus moral education may be said to consist of a gradual extension of the ability to act upon motives further and further removed from the immediate present. The teacher, therefore, will grade her rewards and punishments to meet different motives, and apply them with intelligent respect for the age of her pupils. With the youngest pupil the rewards and punishments must have an immediate application and must necessarily be supplied from outside his own consciousness. With the oldest pupil, they may be more remote in their relation to the present and are to be derived from within the pupil's own mental life. That is, there must be recognition of the development of intellect, feeling, and will as related to conduct, which is equivalent to the recognition of the development of conscience.

Between the youngest pupil and the oldest are pupils of all grades of development, so that there must be constant testing and striving to make operative motives of successively higher and higher rank. This demands the greatest skill on the part of the teacher so that she may select the motives most closely applicable to each pupil. Appeal to motives above the pupil's reason and appeal to motives that he has outgrown are equally disastrous both to his immediate conduct and to his moral growth.

Rewards and punishments. All that has just been said applies alike to rewards and to punishments, so that the teacher has frequently to choose between the two as a means of discipline. In general, we may say that it is better to appeal to the pupil by way of reward than by way of punishment. The spirit of the pupil is better sustained by a minimum of punishment. Nevertheless, no pupil should be exempt from the operation of punishment, for punishment is an important and unavoidable fact in life. No pupil should be sent from the school into the business and social world with the idea that he is to be rewarded at every turn when he conducts himself properly or that there are no punishments meted out to offenders.

In fact, "A painful experience is sometimes the only thing to impress the dull mind. It has been found in studying the behavior of animals that they learn more quickly by being punished for failure than by being rewarded for successes. . . . What is true of the ani-

mal is probably to an extent true of the child. That is to say, education cannot entirely dispense with pain as a stimulus.”¹

There are some traditional forms of punishment that at times may well be converted into rewards. For instance, the time-honored habit of detaining pupils beyond the school session might better be made a reward for good conduct than punishment for misconduct. Any skillful teacher ought to be able to make an extra half-hour so interesting to her pupils that they would strive for the privilege of remaining with her. If the teacher scheduled these extra periods once or twice a week, she would find that she has a long leverage of control throughout the entire week; refusal to permit an individual pupil to remain with the others would become a real punishment.

“Doing time.” Particularly to be deplored is the practice of detaining pupils for lateness, except as the lateness may have involved a loss of work which must be made up after school. In this case the detention is to be regarded merely as a logical sequence and not as a punishment. The same may be said of the practice of dismissing the class, or individuals thereof, an hour or more earlier on a particular day as a reward either for good attendance or for excellent work. Humanize the school — it is not a place for “doing time.” The whole traditional attitude has been that the school is some form of imprisonment. If the school were this, it

¹ Colvin and Bagley, *Human Behavior*, p. 60.

would be reasonable to permit pupils, on account of good behavior, to secure an immunity of their sentence and gain escape for a certain period. But how much better to create in the school itself such a spirit of appreciation of the school, if not actual devotion to it, that pupils recognize the value of school attendance.

Commendation. Among the other rewards usually cited are commendation, privileges, and various devices. These are all applicable in the elementary school, but as progress is made through the grades the use of devices should be diminished proportionately. It is well for the teacher to have some routine form of commendation such as a reward of merit, or a note of approbation addressed to the parent, or a letter form addressed to the parent to be written by the pupil and countersigned by the teacher. Informally, the teacher will make free but intelligent use of brief notes from herself to the pupil. Another form of routine commendation is the practice of writing some phrase of approbation directly upon the pupils' work, or the teacher may have a repertoire of rubber stamps that she uses for the purpose.

Oral commendation ranges from the slight word of approval to the formal address, in which the regular work of the class is stopped and the teacher calls special attention, in fitting language of approbation, to the work of some particular pupil or pupils.

Forms of privileges. The best form of privileges are those that render service to the class, — such posi-

tions as are popularly known as monitorships. This statement, however, does not indorse the appointment of monitors to watch over or govern other pupils of the class, unless, perhaps, in the higher grades, when the pupils desire monitors and elect their own. Among these privileges of service are all those dealing with the routine work of the class, including Miss Myra Kelly's *Monitor of the Gold Fish*.¹ Pupils who do any one thing especially well may be given the privilege of demonstrating to the others, either to the class as a whole, or to individuals, or to a small group. This applies both to the regular school exercises and to the matters of formal conduct.

In general, we do not put enough of the notion of service into the regular work of the school. For example, the traditional reading lesson consists in having every pupil follow the one who is reading aloud, each with his book before him, eager to wave his interrupting hand and call hypercritical attention to the omission of a comma or mispronunciation of a word.² Fully as much reading would be taught, certainly in grades above the third, and a much better spirit would be encouraged, if, most of the time, the pupils who were not reading listened attentively to the story. The reader would then be palpably and reasonably tested by his ability to interest his classmates.

¹ In *Little Citizens*

² Ruskin goes so far as to say, in *Ethics of the Dust*, that "nothing is ever done beautifully, which is done in rivalry; nor nobly, which is done in pride."

In the early grades, where it is necessary that the motive must come very close to the action desired, devices such as those of rubber stamps, stars, or flags, and the writing of honor rolls on the blackboard, are to be used generously in those subjects in which natural rewards are not inherent. As we go upward in the grades, however, these devices should gradually be discarded, just as we throw away the crutches when we have learned to walk. We must pass from the "I am pleased with that," accompanied by the approving pat on the curly locks, to the maturer "Does this please you?"

Punishments. Regarding punishments, the words of William H. Payne, written forty years ago, still hold good: —

Government is positive, not negative; it does not consist in advising people what to do, leaving the matter, in the end, to their own discretion. It assumes that some will choose to do what ought not to be done, and so places before them a penalty sufficient to secure an enforced obedience. In the absence of internal motives to do right, the law holds forth an artificial motive in the form of a penalty attached to violations of prescribed laws.¹

Punishments should be distinct, deliberate, decisive, impersonal. There should be no nagging, nor should pupils have reasonable ground for believing that the teacher entertains "grudges." It is more important that punishments should be sure than severe. The comparatively light punishment invariably in-

¹ William H. Payne, *Chapters on School Supervision*, p. 56.

flicted when it is merited acts much better, both as to the individual concerned and as a deterrent on the other members of the class, than do spasmodic and severe punishments meted out haphazard. Nor should punishments often be prescribed as to details. Punishment, we must grant, is an appeal to the fear motive. We cannot gloss over this fact. Hence, if we are to use punishment at all, we must make it fearful, and fear is usually greater in its forebodings of disaster than in the disaster itself. As Maeterlinck tells us, even death is not itself the tragedy, — only the fear of it.¹ Hence, in class control, the mysterious punishment is more effective than the one the details of which are thoroughly understood by every one in the class.

It may be noted here that the Spencer theory of natural punishment has its serious limitations for application in the classroom. The chief value of the natural punishment is in the early years of the child's life and in his discipline in the home. So much of school work is necessarily unnatural that there can be no really natural punishment connected with it. The only genuine natural punishment — the ultimate loss to the individual as the result of not having made the most of his opportunities in school — is very vague and transcendental to the child. In fact, it is virtually inoperative.

¹ Maurice Maeterlinck, *Our Eternity*, p 17 "Let us, then, learn to look upon death as it is in itself, free from the horrors of matter and stripped of the terrors of the imagination."

Detention as a punishment. As to detention as a punishment, aside from the fact already cited that it is illogical, when it comes to be used wholesale and with certainty for the misdeeds of the day, it has little deterrent value. There is something, if not a good deal, of the gambler in every boy. He is willing to set off an anticipated detention against whatever "fun" he thinks he is getting by misconduct during the session. Thus, when at ten o'clock the hasty teacher tells him that she will keep him in after three for some offense he has just committed, he immediately adjusts his program to this contingency. He misbehaves further in order to get his "money's worth." At noon he arranges with "the fellers" to begin the game at four, instead of three-thirty, because he's "goin' to get kep' in." By three, he is primed to a high and reasonable fortitude, with a complacent feeling that it has all been worth while.

If used at all, detention should come infrequently and unexpectedly. It has some real value, if, at dismissal, just as the line is passing, the teacher says, "Oh, John, you may step to one side," and then explains that for certain misdeeds, about which very likely she had said nothing at the time, she will detain him. This is quite sure to interfere with some of John's well-laid plans for the afternoon's amusement, and be a real punishment to him.

Of the most common punishments employed in the class, we may cite some that are generally prohibited

to the teacher by the pedagogic books. Threats, scolding, and sarcasm are cited as punishments that are anathema. We must take issue with this proposition, for, applied intelligently, these have their place in class control. It is an axiom that the teacher who threatens her class constantly, or scolds continually throughout the day, or gives frequent vent to sarcastic language, will fail miserably; but this fact in no way annuls the value of these implements in the hands of the artist.

Superfluous discipline. In matters of discipline, as in the method of the recitation, teachers are prone to talk too much. They spend an undue amount of time in useless and foolish questioning as to petty offenses. In the words of Dr. Weimer: "We hear every day in our schools the same stupid questions: 'What are you doing there?' 'Why are you laughing?' 'What are you doing behind your desk?' 'Why did you turn around?' etc., and in consequence of these questions a hundred useless lies and much superfluous punishment follow."¹

The infrequent threat made formally, deliberately, and truthfully, addressed to an offender who has not been amenable to other motives, is of a distinct value in discipline. It should not be so much a threat of what the teacher will do as the impersonal statement of fact as to what nature or the law will provide by way of punishment of an offense. The same may be

¹ Hermann Weimer, *The Way to the Heart of the Pupil*, p. 100.

said of the formal reprimand. The teacher who reprimands constantly through the day becomes an unlovely "scold," but an occasional reprimand administered deliberately and formally can be made a punishment both wise and effective. For instance, the teacher has had several interviews with a particular pupil who persists in his misconduct. Finally, in one of these interviews, she warns him that if he persists she will be obliged to reprimand him before the class. Then, when the occasion arises for issuing the reprimand, the teacher does it with calm deliberation and great formality. She has the class stop work; she addresses the offender; she reminds him that he was warned of this particular punishment, but has not heeded the warning, and now merits the punishment; she expresses her regret that what might, by the pupil's choice, have remained a personal matter, must be brought to the attention of the entire class. Then, in sharp incisive tones and in fitting language, she reprimands the pupil. With closing formality she expresses her hope for his future and, perhaps, adds an appropriate word to the class before directing them to resume their regular work.

Sarcasm will be found less available and should be employed in only rare intervals, because it has about it a certain amount of meanness and indirection not inherent in the straightforward reprimand. Moreover, in the case of younger children, it is quite apt to lose its effect, being beyond their comprehension. Neverthe-

less, for pupils who do understand it, on rare occasions, a direct, cutting opinion, judicially expressed, has all the virtues of a proper punishment.

Corporal punishment, even when permitted in a school, should not be administered by the teacher. Consideration of the subject will be taken up under the topic of discipline as a school problem.

Improper punishments. It remains to refer to certain improper class punishments frequently used by unskillful teachers. Chief of these is, of course, the violation of any rule that may exist prohibiting corporal punishment; nor should anything be employed that may be construed as corporal punishment. Again, school tasks, such as the writing of certain exercises, should never be employed as punishments for misconduct. Not only does this violate the principle that school work should not be regarded in the light of an affliction, but it is ordinarily illogical and has a damaging effect upon the penmanship and neatness of the pupil's work. Another thing that should be avoided is the punishing of a group of pupils for the offense of one or more individuals. It is far better that the teacher should let the guilty ones escape than that a single innocent one should suffer. This does not mean that the teacher is to overlook offenses committed, but that there are other ways of securing the results desired.

Proper attitude in punishments. The offenses of the pupil are either against the authority of the

teacher or the spirit of the class. Never should they be construed as against the teacher personally, except in the case, perhaps, of actual physical assault, when it might be wise for the teacher to bring action against the pupil in the courts. The pupil's fear should be of the punishment, not of the teacher. It is an ideal condition when all offenses of individuals are construed as against the spirit of the class, so that the class itself punishes its own offenders. Having secured this ideal, the teacher's official authority needs to operate only indirectly in guiding the class conscience and the class action in administering justice. Thus the class may very effectively coöperate in awarding both commendation and condemnation, determining when they are merited and what form they shall take.

PART III
DISCIPLINE AS A SCHOOL PROBLEM

CHAPTER XXVI

THE PRINCIPAL AS DISCIPLINARIAN

Grouping of classes a new factor. We now pass to the problem of discipline in relation to the school, as distinguished from the individual and the class. When individuals are grouped together in a class, the problem of discipline, as we have seen, becomes complicated by the addition of a certain atmosphere and spirit characteristic of the crowd. In the same way, when a number of classes are gathered together in a school, another new factor has been introduced. *School spirit* is now to be reckoned with and striven for. By virtue of the fact that the classes are grouped into a school, certain physical and material conditions necessitate the modification of the rules and principles governing class management. One example may be cited. Frequently, in a school of a single class, the logical method of dealing with the misconduct of an individual is to exclude him temporarily from the room. In a large school, however, it is necessary to prohibit the teachers from applying this method, because the thought might easily occur to three or four teachers along the same corridor at the same time, with the result that three or four pupils might be found picnicking in the hall.

The school principal. The development of the school introduces not only a new element in the problem of discipline, but also a new official to deal with the problem. There must be an administrative head in the building, a principal teacher, one who has supervision of the pupils and also of the teachers of the pupils. We have, then, to consider the chief qualities necessary in a principal to make him competent to handle this problem.

The first thing to be said is that the principal should have all the characteristics of a good teacher. He must have had teaching experience. Unless he has been face to face with the teachers' problems in a classroom, his supervision lacks the necessary understanding and sympathy. It is not assumed that the principal is a better teacher than the sum of all his teachers, but he should be as good a teacher as the best of them. The leader of the orchestra is not a virtuoso on every instrument, but he understands every instrument, he understands every one of his players, and he understands thoroughly the science and art of orchestration.

Personal qualities. The principal, above all others, must have learned to hold himself well in hand. In all his relationships, he must avoid misinterpreting the power which his office gives him.

It may conjure up for him a personal influence that has no material existence. He who would protect himself from such delusions will take care not to make his official position too

prominent in the eyes of his pupils. [And we may add, in the eyes of his teachers or of the public.] On the contrary, he will be anxious to keep the barrier of officialdom from coming between his pupils and himself, that the only true educational force, the greatest that we possess, the force of personal influence, may exert itself unhampered.¹

Executive ability. The principal must possess, in addition to teaching skill, that peculiar quality known as executive ability. It is his function to set in motion the wheels of the school machinery and to keep them running easily and noiselessly. Above all else, the principal must possess calm and cool judgment. He stands at the center of the school and has a broader horizon than has any one of the teachers. He should modify the work and attitude of each teacher in the light of his larger vision. He should be the steadying influence in the school. The most helpful quality he may possess is that of constancy, by reason of which teachers and pupils alike know that they will always find in him the same calm advisor and arbiter.

Subordinating routine. The principal must fight against the stifling effects of routine and must throw his energies into the more influential side of his work. Every administrative position of necessity involves routine. The principal cannot ignore it, but he need not die of it. He must take desperate means, if necessary, to free himself from its clutches. For one thing, he will study to master it himself, and for another, he

¹ Hermann Weimer, *The Way to the Heart of the Pupil*, p. 35.

will, within reason, unload the actual performance of it upon others. In addition, the principal, as well as saving himself, will guard against letting his teachers become tied up by routine. The secret of success in the conduct of a factory is mechanical efficiency. Admirers of machinery are apt to work upon the schools in an attempt to reduce education to a mechanical process. They would restrict the teacher's work to the simple task of pouring in material and turning out product.

The principal will undoubtedly gain something from Mr. Harrington Emerson's *The Twelve Principles of Efficiency*,¹ even though the book is written with industrial organizations in mind. He will do well especially to ponder Mr. Emerson's statement: —

Since life began on our planet there have always been two types of organization, types that Mr. F. W. Taylor characterizes as functional and as military. The former is an organization to build up, the latter an organization to destroy.

¹ The twelve principles are: —

1. Clearly defined ideals.
2. Common sense
3. Competent counsel.
4. Discipline
5. The fair deal.
6. Reliable, immediate and adequate records.
7. Despatching
8. Standards and schedules
9. Standardized conditions
10. Standardized operations
11. Written standard = practice instructions.
12. Efficiency reward.

Influence. Along with this constant striving to prevent the demands of routine from overwhelming him and thus impairing his influence, the principal must be alert to keep fresh and full the well-springs of his influence. "Influence cannot rise above the level of our lives,"¹ says Hugh Black. It behooves the principal, if he is to be the steady, uplifting influence in his school, to nurture all the elements that may possibly contribute to his own growth. Mr. Black concludes:—

The result of our friendship on others will ultimately be conditioned by the sort of persons we are. It adds a very sacred responsibility to life. Here, as in other regions, a good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.

¹ Hugh Black, *Friendship*, p. 83.

CHAPTER XXVII

THE PRINCIPAL AND THE PUPILS

The four groups the principal meets. The school exists for service to the pupils. As the immediate service is rendered by the teachers, the problem, for the principal, of discipline within the school is the double problem of getting results directly from the pupils and indirectly through the teachers in their relation to pupils. Moreover, the parents of the pupils are an unquestioned factor in the situation, as are also those educational and other authorities who come in touch with the school. The genius of the principal, therefore, will find expression in the relationship which he establishes and maintains between himself and the four chief groups of people: the pupils, the teachers, the parents, and the authorities.

In touch with the pupils. It is of first importance that the principal should recognize school spirit and develop it into something that is fine in its devotion and effective in its influence. There are various ways in which he will gain this *esprit de corps*. Chief of these is the direct influence of the principal's personality upon the pupils as he comes into daily contact with them in the various phases of the school work. Of course, a principal spread out over two thousand

pupils is spread out "pretty thin." However, the management of his school daily takes him into the classrooms for one purpose or another, and his classroom intercourse with the pupils throughout the school betrays him as he is. The pupils may not consciously form a judgment of him, but they at least have an unconscious estimate of him which is a potent force for good or otherwise.

If the personality of the principal breathes forth justice, firmness, kindness, understanding, and sympathy, his influence is felt to greater or less degree by every soul in his school. When he talks in the classroom he must exhibit the qualities of the teacher *par excellence*. His method must be enlivening, intelligent, skillful. His good nature must be in evidence, but without loss of the dignity due his position. In his questioning of pupils he will discover the individual and learn to know him. In the give-and-take of the classroom he will show that he is very just, and ever ready to consider the individual. It is wise for the principal to go further and to schedule himself regularly for stated periods of class instruction. By this the pupils will learn to know him as human, and the *rapport* that he thus establishes will lead the pupils to range themselves on his side in disciplinary controversies.

Strengthening the teacher. Further strengthening of discipline comes through the attitude of the principal toward the teacher in her classroom. His recogni-

tion of her as the administrative head of the class must be in evidence, even though subtly. The principal will show a peculiar deference to the teacher in all that he says to her in the presence of pupils. All criticism of her, in fact everything that comes as the result of the necessity for his instructing her, will be done out of sight and hearing of the pupils. Children have a certain respect for official position. They naturally place the principal upon a higher plane of authority than they do the teacher. If the principal seems invariably to regard the teacher as a person to be greatly respected, the pupils themselves catch this spirit and are likely to form this same opinion of her. Moreover, as the principal enhances the measure of the teacher's authority in the eyes of the pupils, he also increases their idea of his own authority.

The school assembly. One of the prime instruments for the gaining of school spirit is the assembly. If the arrangement of the building and the daily program permit it, the attendance of every pupil on assembly every day is none too much. Under most conditions, however, it is impossible for pupils to meet so frequently. Especially valuable is the assembly of the upper-grade pupils. The exercises should be arranged particularly with the view of unifying the pupils in common devotion to the school. The assembly helps to start the day off right, by amalgamating the thought of the pupils, centering it upon the idea that they are all *one* school. The principal will do very

little preaching, and yet he will be able skillfully to give to every exercise some touch of idealism that shall operate in the elevation of ideals. He will show, for example, that whatever commemoration we may make of heroism in our country's history, whatever feeling of patriotism may be started within us, it must be brought down in practical application to the needs of the present moment and the present locality. The salute to the flag means not only a salute to America, but a salute to one's own city or village. The vague ideal of patriotism must be reduced to concrete application in local civics. Moreover, the principal must keep constantly before the higher-grade pupils the fact that they stand as exemplars before the younger pupils of the school. The admiration which they, when they were in the lower grades, felt for the pupils "on the top floor," may profitably be recalled to show them what an influence they now have and how they may wield this influence for the good of the school.

Alumni connections. Another means for the development of school spirit is the hold which the principal may establish upon the alumni through one means or another. He may encourage the formation and continuance of a strong alumni association. Such an association will have a bearing upon discipline in two ways. Pupils, knowing of the activities of the association, will look forward to the time when they may participate. This adds one more motive for them to accom-

plish the work of the day and to gain graduation from the school. On the other hand, the alumni may have an influence in the discipline of individuals, inasmuch as graduates of a school directly influence the school conduct of their younger brothers and sisters. In addition to encouraging alumni associations the principal may establish cordial informal relations with the alumni as individuals, by indicating a continued interest in their affairs, aiding them in securing employment, etc.

Other instruments for the development of school *morale* are all the so-called "extra-activities" of the school. In fact these extra activities must stand or fall upon their value as factors in the development of this *morale*. The student clubs and associations, even though they may originate in the desire to assist pupils in the development of certain subjects in the curriculum, cannot long continue unless they contribute also to the spirit of the school. Among these organizations are to be mentioned athletic associations, walking clubs, dancing clubs, school gardens,¹ school journals, etc.

Pupil self-government. Something may be gained by the establishment of some form of pupil self-govern-

¹ In the public schools of many of our large cities, notably New York, Chicago, Philadelphia, Boston, Cleveland, St. Paul, Portland, Oregon, Dayton, Los Angeles, school gardens are officially recognized, encouraged, and supported. The School Garden Association of America has organized in nearly every State, and in every Province of Canada. A bibliography on school gardens will be found in Sneath-Hodge's, *Moral Training in the School and Home*, p. 184.

ment. The School Citizens' Committee, 2 Wall Street, New York, issues pamphlets urging the organization of pupil coöperation plans, on the thesis "It is generally conceded that pupil coöperation in school government can be successfully carried out in the sixth, seventh, and eighth years of the elementary school and throughout the high school." In the establishment and conduct of any plan, certain points are to be remembered. The character of the plan used, and its success, depend upon local conditions such as size of school, experience of the teachers, kind of neighborhood, etc. No plan will run itself — teachers and principal will have to give it constant supervision. The experiment of employing formal schemes of government must not be attempted with pupils below the adolescent stage: that is, only pupils who have reached the ability to debate moral issues can be taught to govern one another. Finally, it must never be forgotten that the goal of education is to put the individual in a position of authority over himself. Moral education is education toward self-government. When every pupil has gained the ability to govern himself, the condition is the happy antithesis of "pupil self-government" usually so called, which is merely one pupil governing another.

CHAPTER XXVIII

THE PRINCIPAL AND THE TEACHERS

The vigilant principal. The principal's solution of the school problem of discipline depends not only upon his own direct influence upon his pupils, but also upon the relationship he establishes with his teachers, which in turn finds indirect expression in the handling of the discipline problem in each classroom. The atmosphere thus created is of great value, but there is much else that the principal must do in helping his teachers to become disciplinarians. It is not to be expected that the teachers will themselves discover all of their own mistakes in discipline. It remains for the vigilant principal to call their attention to their shortcomings as he may see them from the vantage-point of his central position in the school.

The new teachers, in particular, require detailed directions on disciplinary questions; the principal gives them specific "Do's" and "Don't's." At the same time he will endeavor to lead them to perceive the fundamental principles underlying the devices he prescribes. Teachers must be trained to make the knowledge of these principles so much a part of themselves that they will instinctively follow them throughout all the work of the day. Even with the more

experienced teachers it is the principal's duty to encourage them, when the moments of depression arrive, to take a better view of the situation. He will watch for symptoms of nerve strain and loss of tone and thus forestall breakdown. He may occasionally see the need of relieving a teacher from class duty for an hour or so while she recovers her poise, in the meantime making some arrangement for the disposition of her class. Every school should have its rest-room for teachers — and, in the interest of efficiency, it should be used.

Preventing "settling." One condition into which teachers may slip will be forestalled by the alert principal. There is a type of teacher who "settles," the teacher of ten or twelve years experience who has been for some time in the same grade. There is serious danger that she will soon reach the point of arrest if not a condition of actual retardation. If at this time she starts on the road of retrogression she is little likely to return. As the years go on she becomes less and less skillful in handling her class. She acquires a certain stock way of doing the class exercises and of disposing of disciplinary matters, and is thoroughly satisfied with herself. The situation may be aggravated in the case of teachers of the lowest grades, where two or three special factors operate to discourage growth. For one thing, the subject-matter of the low grades is so simple that there is little demand upon the teacher to enlarge her cultural horizon. Again, work with small

children means constant leaning over to direct them, so that the teacher is prone to fall into the attitude of hollow-chestedness and round-shoulderedness which in time has its effect upon her mental life. The principal must take heroic measures in such a case, transferring the teacher to a class of higher grade where she will be compelled to pull herself out of her settled condition.

Supporting teachers. The more direct business of the principal in securing good discipline through his teachers is to support them in specific cases of misdemeanor. Every pupil should feel that teachers and principal are all working together for the maintenance of school spirit and for the upholding of the arm of the law. Every teacher should know that the principal stands squarely in support of her in her just administration of class affairs. Teachers and pupils alike should be conscious that there is vested in the principal an authority that will be wielded consistently, justly, wisely, and in kindness of spirit.

In general, we may say that the principal should support the teacher in the presence of her pupils, even though she may have used poor judgment. The justification for doing so is not based upon regard for the feelings of the teacher or any other personal motive. The teacher is sustained because it is due to the pupil that his confidence in the intelligence and ability of the teacher shall not be shaken. This applies, of course, only to pupils below the adolescent stage. In

the later period such an attitude cannot safely be taken, and the judgment of the teacher may be open to review by the principal and by the teacher herself, without necessarily damaging the respect that the pupils have for her.

The principal and the parent. The attitude of the principal before the parent, in regard to supporting the teacher, right or wrong, is another matter. Again speaking only in general terms, we may lay down the principle that he may support her when she is pedagogically wrong, but not when she is legally wrong. For example, if an inexperienced teacher in her ignorance, or an experienced teacher in a moment of aberration, assigns a school task as a punishment, the principal, provided the task is not unreasonably severe in proportion to the offense, may well take the position with the parent that the teacher is justified. The teacher in this case has violated no law except that of good pedagogy. On the other hand, if the teacher inflicts corporal punishment upon a pupil when it is expressly prohibited by law, the principal must be outspoken in his condemnation. If there are circumstances which justify his giving some measure of relief to the teacher, he can do so only by appealing to the parent's sympathy or sense of justice. In making this appeal to the parent he should admit at the outset that the teacher violated the law, that she ought to be punished, and that he is prepared to prefer the charge against her; but the principal goes

further. He states the circumstances, emphasizes the provocation, and appeals to the parent as to whether he wishes to be responsible for the further humiliation of a teacher who is already contrite. In every case when the principal supports the teacher in one way or another in her violation of either sound pedagogy or specific law, he must not leave the matter until it has been definitely and thoroughly settled with the teacher that she has been in error and that a repetition of the error cannot be condoned.

Corporal punishment. Further reference may be made to the subject of corporal punishment. When it is permitted by law, certain restrictions should be put by the principal upon its use, even if they are not included in the general regulations. For instance, it should not be administered by the teacher who makes the charge against the pupil; it should be administered only before witnesses; it should be used as practically a last resort; it should be used only after every effort to compel parents to administer it has failed.

There is a present-day tendency to some loose thinking and false sentimentalizing on the subject of corporal punishment. No sane teacher wants to administer it. Given the authority to use it, every skillful teacher appeals to it infrequently, and unskillful teachers should be developed to a point of skill. Under the restrictions, self-imposed by every competent teacher, the performance of the disagreeable duty is no more degrading than the work of the

judge or the sheriff. Dr. Hall puts it fairly when he says: —

Dermal pain is far from being the pitiful evil that sentimental and neurasthenic adults regard it, and to flog wisely should not become a lost art, whether with criminals or in normal families, although, of course, other very different influences should supplement it.¹

Sensible interpretations of punishment. When corporal punishment is prohibited by law, there is still room for sensible interpretation. Such a law, written in the supposed interest of the pupil, cannot take from a teacher her right of self-defense. Nor can it be argued that the State, in depriving its agent of the power to inflict bodily pain as a punishment, means thereby to give up its own power to compel respect for authority. The State, through its teacher, has the right to command a pupil, for instance, to leave the classroom to report to the principal for some misconduct. If the pupil refuses, either agent of the State, the principal or the teacher, must be deemed to have power to enforce its decree. It cannot be held that the recalcitrant pupil is to be permitted to continue to defy the State.

If the pupil makes active resistance to the State's agents, certainly those agents must be empowered to use such measure of force as is needed to carry out the will of the State. Hence, whatever bodily pain may come to the pupil through his unlawful resistance to

¹ G. Stanley Hall, *Adolescence*, vol. 1, p. 402.

properly constituted authority cannot be construed as the result of corporal punishment administered by the teacher. Any charge against the teacher would have to show that she used force in material excess of that needed to compel obedience.

We see, then, that the principal should carefully instruct his teachers as to the punishments allowed them by the rules of the governing boards and by his own regulations.

CHAPTER XXIX

THE PRINCIPAL AND THE PARENTS

The parent and the school. The principal must assume that the parents of his pupils are at least as much concerned with the normal welfare of their children as he is. It is all too true that he will find some parents who seem not to show a proper interest in the moral development of their children, but he will continue to act as though all parents recognized their duty in the matter. In this age of philanthropy, paternalism, and sumptuary laws, there is grave danger that parents will neglect the full responsibility of their parenthood. For men to look to the State or other agencies for the support of their families, or for them to come to depend upon help that will enable them to shirk their duty toward their children, is to lower the standard of citizenship. Hence it is a duty of the school not to accept responsibilities that belong to the parents.

The parent may assume that the teacher will instruct his child intellectually and morally, but he cannot rightfully expect the teacher to devote a widely disproportionate part of her time in coaxing his child to conduct himself in accordance with fully recognized rules of decorum. It is not expected that the

parent shall actually take the place of the teacher in the performance of her normal duties, but when the misconduct of the child goes beyond the reach of the ordinary classroom methods of a skillful teacher, it is reasonable to expect the parent to coöperate in securing proper discipline.

The parent and punishment. Particularly when there is need of punishment, the parent may properly be appealed to for various reasons, some of which are enumerated. A large class puts upon a teacher demands that make it unreasonable for her to expend on unruly individuals time and energy that belong to the class as a whole. The teacher may assume that the parent prefers to mete out punishment to his own child rather than have it administered by some one else. The range of punishments at the disposition of the teacher is meager as compared with those of the home. Especially as to corporal punishment, if used at all it should be administered by the parent — the teacher may claim this without question in those places where the law has withdrawn from her the right to use it. Again, in the home there is the possibility of substituting for it several other forms of punishment, not so severe but just as effective, that are not feasible or available in the schoolroom.

Parent coöperation desirable. Hence it becomes a duty for the principal to secure as high a degree of parent coöperation as he can. There are many ways in which he may cultivate a close relation between the

parents and the school. In fact, anything is an advantage that brings parents into the school building. If the citizen knows, by actual observation, what the inside of the school building is and what the activities of the school organization are, the quality of his citizenship is sure to be improved. This applies to all persons whether they may have children on the register of the school or not, but it applies particularly to parents of the pupils. To understand is to sympathize with; if the parent understands the school, its aims in service to the children, he will sympathize with that purpose and will the more readily uphold the school in effecting it.

Parents' meetings. The principal and teachers will, therefore, take every opportunity to advertise that the school issues a standing invitation to all people to enter its portals and familiarize themselves with the work going on. It is, however, necessary to do more than issue such a general invitation. Hence the school will organize formal parents' meetings at which parents of particular groups of pupils, if not of all the pupils of the school, are given a special invitation to see the regular class work carried on by their children. The program at these meetings should involve as many of the activities of the school as it is possible to present, and should avoid the exhibit of special talent. The pupils may, for instance, write the invitations in a regular penmanship lesson and draw the decorative design on them in their drawing period. When the

parents arrive, examples of the regular work should be on exhibition, and exercises of the special activities, such as singing, physical training, dramatization, etc., should be demonstrated. The effect upon discipline of such a meeting is evident. This does not mean that the teacher will specifically call attention to the deficiencies of pupils. On the contrary, the teacher has the opportunity of commending the work of each pupil to the parents and at the same time adroitly to place before them the telling comparison of their child's work with the average work of the class.

Parents' associations. Parents' associations have their place in the scheme of coöperation. These are, of course, more effective if they develop on the initiative of the parents. If they do not evolve thus spontaneously, the principal may skillfully bring about their organization. He should be careful, however, not to take too active and prominent a part in their proceedings. In some schools associations comprising both the parents and the teachers are found effective.

Even with a flourishing parents' organization, there will be many parents who are not brought into touch with the school. The only way in which they can be reached is through visitation either by the regular teacher or by a specially appointed visiting teacher.

General community support. Aside from these stated efforts of the school to gain support from parents, the present-day movement toward the wider

use of the school building, making the school a social center of the community, contributes to a development of community spirit, with its consequent favorable reaction toward the school in the minds of the parents. The more favorably the parents react in this way, the more likely are they to support the principal and the teachers in their efforts to discipline pupils intelligently and effectively.

Moreover, the closer the community relates itself to the school, the closer the pupils feel themselves to be to the throbbing life of the community, and the more real the school exercises become to them. The more nearly adjusted the pupil feels to real life, the less likely is he to rebel in misconduct.

Speaking of the value of home and school associations in the development of a socially efficient education, Dr. King¹ says: —

The underlying need expressed in such organizations is that all the forces in a community concerned with the education of the boys and girls should maintain a real interest in the enterprise, and should have their aims and efforts rather definitely correlated. Of course this correlation of efforts and aims is not all that is needful, but it is one thing that cannot be neglected; it is one phase that is vitally essential. There is no better way to make the children feel that their school training is worth while. Such organization of a community about its educational interests will keep these interests in vital touch with life, and will go far toward making the work in the school not mere preparation for life, but real participation in life itself.

¹ Irving King, *Education for Social Efficiency*, p. 108.

CHAPTER XXX

THE PRINCIPAL AND OTHERS

Retaining the confidence of superiors. In addition to the teachers, the pupils, and the parents of the pupils, there are many other persons with whom the principal holds official relationship. There is the series of school authorities toward whom he is responsible for his official acts. By his general good management of the school, the principal will develop in the minds of the authorities a well-grounded respect for his ability to handle the problems of his school. Particularly is this necessary in order that he may maintain proper discipline within the school. He obtains his position upon a presumption of ability, and his constant care should be to confirm this presumption. If he develops a record of always exercising sound and sane judgment in the disposition of the routine affairs of the school, when the exceptionally difficult cases of discipline arise he will be far better able to gain support in handling them. On the contrary, if his record is one of vacillation and continued errors in judgment, he is likely to find himself upon the defensive when he prosecutes a case.

Courage in emergencies. There is also occasional demand for real courage on the part of the principal

in his administration of just discipline. Any timidity which he may show at such times will reflect itself in the resulting *morale* of the school. The law is constructed with the intention of supporting the school authority in all its reasonable demands for obedience and respect on the part of the pupils. It expects, of course, that the teachers shall use professional skill in the art of control of pupils so that the appeal to law shall be infrequent. When there is this necessity of appeal, however, every teacher should feel that the principal stands ready to make the appeal unflinchingly. He cannot afford to let ulterior motives, such as furtherance of his personal ambitions, interfere with the performance of his duty. It requires a nicely balanced skill on the part of the principal to convince teachers that he aims first to help them to improve their art of pupil control, but that, at the same time, he is ready, when necessity requires, to supplement their art with the full vigor of the law.

Then, too, the principal will frequently encounter interference — some of it well-meaning — with his disposition of disciplinary cases. Here he must use his judgment as to whether, in the interest of the pupil concerned, he shall accept proffers of outside help or rebuff the eager efforts of those who are interfering ill-advisedly.

Relation to other civic agencies. There are various other authorities, departments of state or city government, with which the principal has certain relations.

His general policy will be to assume that the officers of these departments are as sincere in their labors as he is himself. In a large city system, he will have relations with the Health Department in regard to the work of school doctors and nurses. Having developed a friendly coöperation, he will find it of distinct service in certain classes of disciplinary cases; that is, to those where there is any question of physical conditions that impair will strength of pupils.

The principal and the police. The relation of the principal toward the police will also be one of friendly coöperation and yet of clear distinction as to jurisdiction and responsibility. The principal must be careful not to permit himself to be made an adjunct to the police department in its attempt to prosecute offenders against the law whose offenses are not committed on school property or under school jurisdiction. The extent of the jurisdiction of the principal is fairly well defined, and all cases that go beyond this should be referred to the proper police officials. Otherwise the principal will find himself liable to criticism, — if not for damages, — for interfering in cases outside his jurisdiction.

For example, the police, on the complaint of a citizen, or the citizen himself, may charge that pupils in the school are committing depredations on property in the neighborhood. The attitude of the principal should be that, if the fact is as stated, he deplures it. His disciplinary jurisdiction, however, cannot extend

to such an offense and it is the business of the police to discover and punish the offenders. Nevertheless, the principal will recognize that it is his duty to make further efforts in the instruction of his pupils in good citizenship, so that they shall not repeat their offense. In other words, the function of the principal and his teachers is not to act in the place of properly constituted police officers in the ferreting out of misdemeanors and awarding punishments therefor, but it is to create proper ideals and to encourage good conduct on the part of the pupils at all times.

Fire and street department relations. The principal should have cordial relations with the fire department, and would do well to have conferences with the officers of the nearest fire company so that both he and they may do their respective parts in protecting the property of the school and the lives of the pupils. If pupils are alive to this coöperation, their interest in the fire drills will be expanded and their conduct proportionately improved.

There seems a tendency on the part of some officials to attempt to transfer some of their responsibilities to the school. For instance, the street-cleaning commissioner may see in the great army of school children possibilities of organizing supplementary street-cleaning brigades. It is clearly a function of the school to teach practical civics to its pupils. Each individual should be taught that it is his duty to obey street ordinances in regard to the littering of streets, etc. But

it would seem to be better teaching of citizenship to instill in pupils' minds the fact that the city has a street-cleaning department and that its employees are to be held to the performance of their duties, rather than that the pupils themselves should be sent into the streets to do the work for which these employees are paid.

CHAPTER XXXI

MECHANIZING SCHOOL ROUTINE

WE have noted the value to the teacher of mechanizing the routine work of her class. In the larger field of the school, the principal similarly must study to mechanize all those elements of routine that are common to the work of the various classes. He must provide for the establishment and observance of such rules and regulations as will take care of the school during the intervals that correspond to the "between-times" in the classroom so bothersome to the inexperienced teacher.

Restrictions upon teachers. The principal should have a definite understanding with the teachers as to what restrictions he is obliged to place upon their exercise of disciplinary authority. These restrictions are of two classes, and it should be clearly understood as to which of these each belongs. In the first place, the principal must train teachers to observe the general principles underlying proper class management. He must define for them the various disciplinary devices that contravene the laws of pedagogy, and hence are to be prohibited.

In addition, the principal is obliged to place upon teachers certain other restrictions created by the fact

of the school. An instance has already been noted — prohibiting teachers from excluding pupils from the classroom for disciplinary purposes. An important restriction under this head is that placed upon teachers in regard to written communication with parents. There are many reasons why the teacher should not be permitted to write indiscriminately to the parents of her pupils. This regulation not only protects the teacher, but finds its further justification in the fact that all letters from the school to the parent should be written in proper form on appropriate stationery, and that the subject-matter thereof should be couched in courteous and dignified language. Teachers in the stress of disciplinary difficulties are prone to neglect these requirements.

Use of forms. It is not sufficient that the principal shall place these prohibitions upon the teachers' exercise of authority. He must provide adequate substitutes to compensate for these negative limitations. For example, if teachers may not exclude pupils from the room, they should be told what alternative they may employ. If they are prevented from writing letters to parents, they should be given certain letter forms which they may use.¹ In this connection it is to be stated that no system of letter forms should be installed that is not subject, from day to day, to

¹ A more detailed account of this subject, together with sample note forms, will be found in the author's *The Management of a City School*, p. 268 *et seq.*

amendment and revision. Teachers themselves can frequently recommend new forms that may be required. Moreover, in special cases not covered by the regular forms, teachers should be encouraged to submit original letters to the principal for his indorsement. Until he knows his teachers well, the principal must carefully *visé* these letters. In time he will learn which of his teachers may be trusted to write letters properly, and in these cases he need give no more than a perfunctory glance over the notes submitted.

Commendation of pupils. The principal should establish some system whereby he coöperates with the teachers in formal commendation of pupils. He may arrange to have pupils sent to him by the teachers at stated times, with some piece of work of particular excellence, or perhaps with a formal statement by the teacher as to the grounds upon which the pupil merits special approbation. From among the subjects used by teachers in practical experience I select the following at random: perfect order at fire drill; effort and posture during assembly; self-control under stress of temptation; excellence in penmanship drill; improvement in mathematics; superior work at the blackboard; great improvement in effort and work. These are not all along strictly disciplinary lines; but it contributes to the good conduct of pupils for the principal to notice favorably all the phases of their school effort.

Ideals and authority. In discipline, as in other departments of school management, the principal not

only supervises but he must prewise. Indeed, it may be said that the quality of his prevision is the surer test of his ability. He will take measures to prevent the development of situations conducive to misconduct.

It is granted that the best disciplinary management of any school has for its aim the development of high ideals which shall operate in the daily conduct of the pupils. Nevertheless, the principal cannot trust his school to run merely on the momentum of the ideals that he and his teachers attempt to inculcate. The school is the scene of a constant migration. One set of pupils at the upper end of the school is no sooner trained to right action than another set is admitted at the lower end of the school whose training is a matter of the future. In the light of this situation it is wise to build the superstructure of moral training upon a firm foundation of evident authority. It will not interfere with the proper development of ideals if the pupils have a feeling that wrongdoing will not pay, but will be detected in its incipency and treated accordingly.

Preventive measures. One example as to what is meant by preventive methods may be cited. Reference has been made to the sending of notes from the school to the parent, in regard to the conduct of pupils. It is highly important that the school have assurance that these notes are delivered, especially if they are carried by the pupils themselves. Hence, it is well in every case to ask for the return of the note bear-

ing the parent's signature in acknowledgment. We cannot disregard the fact that there are pupils who are not above committing forgeries in order that the message of complaint may not reach the parent. Proper prevention may be secured by training teachers to scan the parents' signatures with great care and to refer promptly to the principal every case where there is the slightest suspicion that a forgery has been committed.¹ The principal will then with equal promptness take the necessary steps to determine whether this is the fact or not. He is justified in punishing offenders severely, so that in time it shall become a tradition among the pupils that any attempt to interfere in the communication between school and parent will be unsafe and futile.

Another line along which the principal exercises prevision may be noted. He should make and enforce such rules as shall give every class the greatest freedom from interruption. Pupils truly interested in the work of the class are not misconducting themselves. Their interest is based on attention. The teacher plans her period of work in accordance with well-considered aims. She is entitled to the opportunity to execute her plan without distracting intrusions.

Minimizing interruptions. If, in the middle of her presentation, a pupil dashes into the room with a

¹ It is wise, at the time the pupil is entered on the register of the school, to secure the parent's signature on the record card for comparison in future correspondence.

message from the office, or a record book to be written in, or an armful of supplies, a disturbing strain is put upon attention. Moreover, the effects of the interruption last many minutes after it occurs. The principal should so arrange the affairs of the school as to lead to a minimum of these diversions.

The principal himself should avoid being a source of disturbance to the regular work of the class. If he has a definite message for the teacher or for the class, he may be justified in interrupting the careful plan of the teacher. But if he is merely making casual observation of conditions, he should do so as unobtrusively as possible, and pupils and teachers should be trained to take little notice of him. Herein lies the argument against any formal salutation of the principal by the pupils of a class. In some schools, the appearance of the principal at the door is the signal for the class to stand and recite some formula of greeting. However pleasing this may be to the vanity of the principal, it has at least the one disadvantage of being sure to occur at times when the teacher is entitled to freedom from interruption, even of this innocuous sort. Especially, would it seem to be a reflection of low disciplinary ideals in a school when the appearance of the principal in the classroom causes a perceptible stiffening-up of attentive attitude.

Naturally a certain number of interruptions in the course of the day is unavoidable, and on this account the class should be trained to accept them. The mo-

ment the teacher turns from the class to give a visitor her attention, the pupils, of their own accord, should take up regular work. This may be merely the continuation of the lesson in hand, or, where that is impracticable, the devotion of every pupil to some form of study.

CHAPTER XXXII

DISCIPLINE CASES

Studying "cases" with teachers. To help teachers in their discipline the principal must do more than provide the various means of prevision and general supervision that have already been noted. He must illustrate general principles by the handling of specific cases. He must inspire teachers by his willingness to perform his share of direct disciplinary duty. This duty is, broadly, twofold — to give counsel to teachers upon their appeal, and to take over discipline cases formally reported to him by them.

Each teacher, as she gains in experience and skill, becomes more and more independent of the principal. As she learns the arts of discipline she has less need of help. But throughout her apprenticeship, and even afterward, she should be encouraged to bring new phases of disciplinary pathology to the attention of the principal. He should study these cases with her, and, out of his larger experience, advise her as to her handling of them. Frequently he will propose certain methods by way of experimentation. It is important that the teachers respond in the right spirit. They should not take the attitude that they may unload troublesome cases on him and then stand off and criticize his

treatment of them. They must realize that the principal has only the same resources of his art that the teacher has, with a little more authority arising from his position. The spirit should always be one of coöperation, felt by both principal and teachers — and the principal must make sure that he does coöperate.

Reporting "cases." The other of the principal's chief disciplinary duties is to receive formal complaints from teachers. There come times, even with the best of teachers, when it is necessary that the pupil shall feel the presence and strength of the principal's authority. Pupils should be conscious that the teacher has always this superior authority at her command — and the principal must encourage this feeling. When such situations arise, there should be some regular form of established procedure which the teacher may follow. The more formal she makes the report of the pupil to the principal, the more effective it is likely to be. The entire class should appreciate the momentousness of the event. The pupil, once reported in this way, should be prohibited absolutely from reëntering the class until his "case" is settled.¹

The principal, in turn, will handle the case with necessary formality, and his disposition of it should be no less formal. The case may be one requiring constructive treatment, or one demanding punishment. In any event he may deem it wise to seek the

¹ See *The Management of a City School*, p. 270 *et seq.* for details of suggested scheme of report.

coöperation of the parents, or he may handle it alone, or work in coöperation with other agencies. He may find it necessary to suspend the pupil, under the rules of his department.

Suspension and expulsion. It may be well here to call attention to the distinction between suspension and expulsion. Expulsion is the depriving of a pupil, by vote of a school board, of the privilege of attendance upon a public school. The State places upon the parent the duty of educating his child during a certain number of its years. That duty remains upon the parent, even after his child has been expelled from a public school. A pupil suspended is merely at a point where his status is ill-defined. He is temporarily forbidden to attend a certain school, or the schools of a certain system, until his case is properly adjudicated. Expulsion is a "putting-out"; suspension is "in the air."

The principal should never, as a consequent of misconduct, send a pupil out of the school building during a session except in the case of suspension. The parent has the right to expect that his child will be "housed" in the school during school hours. For the principal, in haste or anger, to order a pupil out of the building, "not to come back till your father comes with you," or "until your case is settled," is quite illogical.

Compulsion of parents. The principal, as well as his teachers, should be clear on the point that he cannot

"make" parents come to school. He may request their coöperation, he may make distinct threats of procedure if they do not come, he may take legal action against their children or them, but he cannot compel them to enter the school building, or even to write to him. How unwise it is, therefore, for the principal to attempt to settle cases along the line of compulsion of parents.

If the principal finds it necessary to exclude a pupil from school, he should officially suspend him. This procedure, too, should be formal: as, for example, the principal sends for the janitor, and says: "This is Charles Smith. Charles, I hereby suspend you. This means that your case will be legally tried by the proper authorities, and that in the mean time you have no rights whatever inside of this building. Mr. Janitor, if at any time, until further notice, you find Charles in this building, you will eject him as a trespasser. Please escort him out of the building now."

Cases reported must be specific. Teachers must be permitted to report pupils for only specific offenses, never on general statements, such as "very disorderly." No one would think of rushing into a physician's office and saying: "My child has a fever, give me some medicine for him quick." Yet occasionally we find teachers taking much this attitude, rushing a boy to the principal's office with a note: "John Jones is very disorderly — please attend to him." The physician will naturally ask: "What are the symptoms?" and

will prefer not to treat the case at all until he has seen the patient and diagnosed the case for himself. So, too, the principal cannot be expected to handle his case without detailed knowledge of the symptoms.

Nor can the principal accept reports complaining of the mental traits or attributes and attitudes of mind of pupils. Teachers are prone, for instance, to report pupils for "gross indifference to lesson," and for "inattention"; but one cannot command indifference out of a child. So, too, teachers report pupils for "anger," for "display of temper," and the like. A man may kill his mother-in-law while he is in a rage of anger, or he might kill her out of pure joy. The chief thing that the jury is concerned with is the fact of the commitment of the murder. It does not give a verdict of "Guilty of Anger," or "Guilty of Joy," but of "Guilty of Murder."

If a pupil is reported for the specific offense of willfully breaking a window, the principal can handle it. Incidentally, in the course of his handling of it, he is likely to discover whether the boy broke the window in an angry passion or in a fit of ghoulish glee, and this will help to determine his disposition of the case.

Orders vs. requests. Teachers must distinguish between the disobedience of orders and the non-compliance with requests. They should not report a pupil, for instance, for "refusing to do what I asked him." Either the teacher commanded the pupil to

do the thing he refused to do, or else the pupil has exercised his presumptive right of choice in deciding whether he shall comply with a request. In one case there is willful disobedience, for which the pupil may be disciplined because he has deliberately set himself up in conflict with authority; in the other, he fails merely in judgment or manners, and should be patiently taught to recognize his error.

Pupils, teachers, and principal. The conduct of each child in school, as of every individual everywhere, is, as we have seen, dependent upon the functioning of his intellect, feeling, and will. It is not expected that all three of these are going to function properly in every action of every pupil. If it were so, we should probably need no schools. The fact that there is much improper functioning is the occasion for sending children to school to be trained in proper functioning. Hence there is a lack of logic when a teacher reports to a principal, as a punishable offense, that a pupil has a meager intellect, or is lacking in ideals, or has a will too sturdy or too weak. It is her business — and that is exactly her business — to feed the intellect, to implant and nourish higher ideals, to encourage the feeble will, and to turn the masterful will into the mastery of better things. In the performance of this duty, she has the right to expect the hearty coöperation and the wise guidance and counsel of her principal. He may, indeed, relieve her from responsibility for certain pathological cases and find other modes of treatment for

them, but when his coöperation is to consist in the formal acceptance of a disciplinary "case," the offense for which the pupil is reported should be a specific instance of misconduct.

CHAPTER XXXIII

ANALYSIS OF CASES

Normal and abnormal cases. In our introductory chapter it was pointed out that the work of the teacher in handling disciplinary cases is closely allied in its method with the work of the physician in treating medical cases. The teacher must understand the principles underlying mental development just as the physician studies to grasp the principles of physical development. And both physician of the body and physician of the mind must familiarize themselves with abnormal or pathological growth as well as with normal development.

In the intervening chapters we have endeavored to set forth the more essential of these principles of development in accordance with which teacher and principal may administer discipline. In the last chapter we arrived at the point in management where the teacher, having exhausted her own resources, appeals to the principal, either formally or informally, for counsel or for definite assistance. We might easily stop here in our discussion, but probably it would be helpful to devote some space to a consideration of the chief specific forms of misconduct that trouble a school.

Analysis of "a case." The principal will develop some automatically working analysis which he will apply to each case as it comes before him. A logical scheme to follow is: —

(A) What type is the pupil?

1. Normal.

If so, (a) Are school conditions normal?

(b) Are personal conditions normal?

2. Abnormal.

If so, (a) Is he supernormal?

(b) Is he subnormal?

(B) In what ontogenetic stage is the pupil?

1. The ascent of childhood.

2. The plateau of childhood.

3. Prepubescence.

4. Adolescence.

(C) From which instinct-group is the specific offense derived?

1. Self-preservative.

2. Reproductive.

3. Gregarious.

4. Adaptive.

(A) and (B) should both be determined before (C) is considered. The same specific offense will naturally be handled very differently when committed by an adolescent abnormal boy, for instance, and by a normal girl on the plateau of childhood.

As to (A) 1, the normal pupil is he who shows no marked divergence in physical condition or mental caliber from the majority of his age and sex. This does not necessarily mean the school-teacher's "good"

boy or girl. It may, in fact, be more normal for the boy not to possess the kind of "goodness" the teacher looks for in her favorite pupil.¹

Normal and abnormal conditions. Having decided that the pupil is himself normal, we determine (a) Are school conditions normal? One of the greatest hindrances that a principal, however skillful, experiences in the handling of disciplinary problems is the fact that he must do so much of his work through inexperienced teachers. While his teachers are learning their art they are necessarily making mistakes, and it is unfortunate that in one respect they are related to the ministers and lawyers and doctors, and not to the other group of artists who mold in clay or oils. These latter, in their mistakes, spoil only paint and paper and such material things; while the professional group gain their experience at the expense of human damage. The pupils suffer for the mistakes of those who are employed to aid them. Theoretically, every pupil has the right to normal school conditions. Unfortunately, in practice, it is impossible to give them to him.

Placing the new teacher. The principal cannot expect to give more than a certain amount of time to

¹ In *Social Development and Education*, Professor M. V. O'Shea has an interesting chapter (ix) on "Social Types" in which he groups children with respect to their general social "disposition." His main grouping is into *adaptable* and *unadaptable*. Among the subtypes he treats are the weak, the tactful, the impertinent, the frank, the deceitful, the communicative, the self-conscious, the dramatic, the hectoring, and the meek. The teacher and principal will recognize these as familiar types in their experience.

the training of his new teachers, and he will start out by assuming that they are going to prove themselves intelligent and properly progressive. It is a good plan, however, for him to prepare for the worst. This he may do by not assigning his newly appointed teacher to the class that he expects her eventually to have. Instead, he slips the teacher of a near-by grade, having a private understanding with her as to his motive, into the class in question and assigns the new appointee to the other teacher's room. Then, after a few days or so, when the new teacher has made her most serious mistakes and has already profited by them and wishes that she "could begin all over again," the principal is able to let her do just that. He sends her to her regular class where, profiting by her recent experience, she repeats few of the same mistakes. In the mean time, the principal has needed to do little more in the cases of discipline that she has sent him than to "tide over" until the regular teacher returns, bringing normal conditions to the troubled pupils.

In general, if school conditions are not normal, it is only fair to the pupil that they should be discovered and made normal. If this is absolutely impossible, then allowance must be made in dealing with pupils whose offenses are due to the abnormal conditions.

Normal and abnormal personal conditions. Or, if conditions surrounding the pupil are approximately normal, we have yet to consider (b) Are personal conditions normal? By this is meant, Is the pupil

suffering from some transient state of discomfort? Is he in the incipient stage of some specific disease? Has he been fatigued through loss of sleep? Has he been worried by events at home; for instance, the serious illness of his mother? Is he flushed and fevered by an abnormally high temperature of the classroom? Is he in discomfort through the refusal of the teacher to permit him to visit the toilet? As to this last, quite frequent, source of disciplinary cases, an invariable rule may well be imposed upon the inexperienced teacher. She should grant all requests immediately and report the cases to the principal periodically or at the close of the day. He will readily determine whether advantage has been taken by individual pupils and check further abuse of the privilege. The first thing to be done, then, in all cases of temporary personal abnormal conditions, is to reform those conditions. Convince the pupil that he committed his offense because he was ill, or worried, or nerve spent, and he will "make good" by logical sequence. Then see that he is given opportunity to recover from his illness or his worry.

Supernormal and subnormal. The principal may find that the child, instead of being normal, is to be classified under (A) 2. He then determines whether the pupil is (a) supernormal or (b) subnormal. Under (a) we find a few children whose development has been in one way or another precocious. There may be a heredity that makes for particularly keen

mentality, a hypersensitive nerve organism, and a constantly "keyed-up" condition. Or, lacking these attributes by heredity, the child may be the victim of scholastic but unwise parents, who keep forcing precocity upon him. Or, in very rare cases, the child may be an out-and-out genius — an almost unaccountable freak of nature.

The problem of the supernormal. In any case, the supernormal pupil is likely to have a hard time of it in a public school. Teachers are apt to misunderstand him, and to apply ordinary standards to him. His comparative brilliancy of intellect immediately classifies him in the mind of the ordinary teacher as a "good" boy. He makes an excellent showing in recitations and pulls up the "class average" in examinations. This very virtue makes it all the more incomprehensible to the teacher that he should misbehave. Yet his genius gets him into much trouble. Excited nerves demand constant readjustment, and, in readjusting, they lead him to various misdemeanors. His quick wit and alertness make much of the ordinary work of the class seem a bore; and when any pupil is bored he is ready for unorthodox proceedings.

The principal will find the supernormal pupil one of his severest problems. It is perhaps more difficult to sympathize with this type, and to gain sympathy for him, than with the subnormal child, the pathos of whose case makes a strong appeal. The principal must get into thorough understanding with the parents of

the supernormal child. He may have to point out to them ways in which their treatment of the child at home can be more intelligent. They may be urged, if they can afford it, to give him private instruction with much time in the open, and with interests ordinarily not appealing to children of his age, or to enter him in a private school where classes are smaller and the possibility of individual attention greater. If this is not practicable, the principal will have to do the best he can, and perhaps transfer the pupil, even out of his grade, in order to place him with the teacher who has the keenest insight into his nature.

The subnormal pupil. There is always, in any normal community, a certain proportion of (b) subnormal pupils, reckoned variously from one to five per cent. Subnormal pupils include those who are, for any reason, dull beyond the natural expectation of their years, as well as those technically to be classed as feeble-minded. The principal should familiarize himself with some standard work on the subject¹ and prepare

¹ For example, Edmund B. Huey, *Backward and Feeble-minded Children*. His statement of the classification of the feeble-minded is (p. 6):—

“The term ‘feeble-minded’ is to be used generically to include all degrees of mental defect due to arrested or imperfect mental development, as result of which the person so affected is incapable of competing on equal terms with his normal fellows, or of managing himself or his affairs with ordinary prudence.

“The feeble-minded are divided into three classes. *Idiots* Those so defective that the mental development never exceeds that of a normal child of about two years. *Imbeciles*. Those whose development is higher than that of an idiot, but whose intelligence does not exceed that of a normal child of about seven years. *Morons*. Those

himself to discover promptly all cases of subnormality. When he finds such a case, he will first determine whether there is any remediable cause, such as physical defect. He will urge physical examination and proper treatment. If he is persistent, he may carry his point even with ignorant or recalcitrant parents. If the case is hopeless, he will transfer the pupil to a special class for the care of defectives. If there is no such class in his own or a neighboring school and he is unable to secure one, he will move for the commitment of the child to an institution for feeble-minded. If necessary he must raise the legal issue of the impropriety of the pupil's remaining in a class with normal children and the consequent justification of withholding from him the privilege of public school instruction.

whose mental development is above that of an imbecile, but does not exceed that of a normal child of about twelve years"

He says also (p. 168). "It is evident from the studies that the high-grade feeble-minded fall naturally into certain groups; and from these groups I am convinced that one may pass by imperceptible gradations into corresponding classes of non-feeble-minded persons, normal and abnormal"

He makes the following grouping. (1) dull, (2) dull unstable; (3) unstable; (4) neurasthenically unstable; (5) hysterically unstable; (6) epileptic feeble-minded; (7) feeble-minded with tendency to insanity; (8) morally unstable; (9) deteriorated through injury, such as meningitis, (10) having local or partial defect of certain mental or physical functions; (11) relatively defective.

Other instructive texts are: A. F. Tredgold, *Mental Deficiency*; Henry H. Goddard, *Feeble-Mindedness*; L. P. Ayres, *Laggards in Our Schools*; M. W. Barr, *Mental Defectives*; W. Healey, *Tests for Practical Mental Classification*; C. P. Lapage, *Feeble-Mindedness in Children of School Age*; G. M. Whipple, *Manual of Mental and Physical Tests*; Arthur Holmes, *Conservation of the Child*; W. H. Holmes, *School Organization and the Individual Child*.

Placing the pupil for disciplinary purposes. (B) The principal will determine not only the type of pupil he is dealing with, but also his age in the scale of individual development. Particularly important is it that he shall know whether the child is in the second of the stages of school age, the plateau, or in the fourth, adolescence, or in the intermediate, prepubescent, for, as we have discussed at some length, treatment will vary widely in accordance with this fact.

(C) Passing to consideration of the specific complaint, the principal may seek to explain the offense in terms of phylogenetic development. We have noted that if the lately acquired moral instinct were in full command of the individual, the promptings of the lower instincts would be universally overcome and the individual would be morally perfect. In actual life, however, the weakly intrenched moral instinct is overwhelmed many times daily by the more ancient and primitive instincts. The treatment, then, is, in brief, to reinforce the moral instinct by the development of ideals that represent it. Often this will be done through the substitution of one of the intermediate instincts for that which in its malexpression has prompted the specific offense.

Classifying the offense. It is not always easy, at the first moment, to classify an offense, for it is possible that it may be derived from one instinct or another, according to circumstances. For example, lying may be self-preservative or gregarious; the lie may be told

to save one's self or to save the gang. Which it is, should be determined before treatment is undertaken.

Among the school offenses that are directly traceable to the self-preservative instinct are, besides lying, fighting, some cases of theft, and those misdemeanors that are committed in sudden outbursts of temper. It is well to throw against all of these the forces of the gregarious instinct. If the lie is to save one's self, put the gang, or class, or community interest against it. Construe as many offenses as possible as against the group welfare and thus enlist the group sentiment as the corrective. As to a fight, if it is a natural, squared-off test of boy strength, overlook it, except on grounds of taste. The fair, fistic encounter is not an unhealthy expression of the primary instinct. If it occurs on school grounds, question it as to taste or dignity, or transfer it to another field of competition; it is as logical to determine issues, for instance, by the contest of a broad-jump or a sixty-yard dash, or even a spelling match, as by pugilism. Boys of any age will readily see the humorous touch in this logic.

The fight, however, that is an unfair one, an instance of bullying, should be dealt with summarily. In a class of adolescents it may best be disposed of by the class, following a discussion of social justice. There is an inverse side to this, too. Some offenses committed by pupils, girls or boys, weak in will or in physique, are the result of their having been bullied into commit-

ting them. It is well to take the time to ferret out the original offenders in such cases.

Dealing with petty thefts. The petty thefts that occur in school are frequently difficult to handle. In any village of five hundred, or in any town of twenty-five hundred inhabitants, there is a certain amount of dishonesty; hence, constables and courts and lock-ups. So it is not astonishing that in a school of five hundred or twenty-five hundred pupils, there is a corresponding amount of dishonesty. The result is that the principal is called upon to spend some of his time in the distasteful practice of the detective's art. Extreme care should be exercised to avoid accusing innocent pupils. If pupils are to be searched for stolen articles, put the proposition before the class and have them ask for the privilege of thus demonstrating, presumptively, their innocence. In a large school, the principal may find some one teacher who has a special talent for unraveling these little mysteries, and he may regularly assign this teacher to run down the offenders. This is worth while, for vigilance is the price of freedom from thievery. Moreover, it is only fair to the developing child that he be given all the help possible in fighting the wrong expression of the instinct of acquisitiveness. And one of the aids, for the child, is to relieve him from witnessing the success of theft.

Again, the character and motive of a theft must be well considered. An eight-year-old girl, attracted

by the bright color, or by appetite, on the impulse of the moment snatching a red apple from the teacher's desk, is a far different case from two youthful boys planning a robbery and carrying it out by breaking the lock of a desk and stealing the teacher's purse. The one case is readily disposed of by reprimand and a petty punishment recognized by the little girl herself as necessary if not "consequential." It is well to make the other case a police matter and let the boys and their parents feel the force of the law, even if it involves no more than a "suspended sentence."

Profanity; obscenity; vulgarity. The reproductive instinct is responsible for much of the crime in the world at large, and it is natural that to it can be traced a certain proportion of school disciplinary cases. It is not until adolescence that this instinct is truly a first cause of misconduct. Two forms, for instance, that occur with preadolescents, — the use of obscene language and the practice of self-abuse, with its range of consequent misdemeanors in the class, — while distinctly related to the reproductive instinct, are nevertheless more directly chargeable either to the adaptive instinct of curiosity, or to the gregarious instinct that says "Do as others do and stand well with the gang."

If curiosity is the immediate cause, it is to be re-directed into legitimate channels. When a boy is found thumbing his dictionary and marking sex words that have an interest chiefly because of their vague

meaning to him, the average teacher is apt to fly into a rage with him and immediately report him as guilty of a great atrocity. The principal can best cover the case by going over the words with the boy, explaining their meaning to him in simple but scientific terms, and telling him that, now that he understands them, there is no longer anything mysterious about them, and the next thing to do is to turn his attention to some other subject of equal scientific interest — hygiene of the teeth, or eye, or lungs, for example, or wireless telegraphy, or aeroplanes.

The reproductive instinct. At the adolescent stage, there is an increase in the misdemeanors traceable to the malexpression of the reproductive instinct. Girls are more liable to excesses than boys, for they are the racial conservers of the sex function and destined to a life of much more concern with this function. Teachers must be alert to discover girls who are centers of interest on account of their sophistication. Every appeal must be made to win over these girls — home, church, social forces — and at the same time the other girls must be protected by a practical segregation.¹ Boys are to be corrected chiefly by a small

¹ Concerning home coöperation, see last chapter of author's *Problems of the Elementary School*.

In *Educational Review*, vol. 46, p. 168, will be found a valuable bibliography of sex hygiene

In *The Sexual Life of the Child*, Dr. Albert Moll has presented an extended study of his subject. He makes the point that "an earlier awakening of the sexual life is commoner in those with an abnormal nervous system than it is in healthy persons, but it also appears that

amount of counsel and a large amount of athletics and other diverting interests.

The gregarious instinct. The group instinct is responsible for its share of school discipline. The individual boy or girl fears to stand for right-doing in the face of the group promptings to wrong-doing. There is, too, the ever-present desire to hold communication with one's fellows. Two lines of correction are open — training the individual to resist, and training the group to follow higher and juster ideals.

Truancy. One of the chief of the school difficulties due to this instinct is truancy. It is rarely that a pupil is a truant by himself; almost invariably he travels in a crowd of at least two, and usually more. Truancy should be distinguished from other forms of non-attendance. These other forms include excusable and non-excusable absences, responsibility for the

an abnormal sensitiveness of a non-pathological character, such as is exhibited by persons with the artistic temperament, and likewise a disposition excitable to a degree which cannot yet be called morbid, predispose the subjects to an early awakening of sexuality" (p. 148).

Two other quotations of correlated interest may be given place: —

"Speaking generally, however, the question whether in the country the sexual life awakens later than it does in the towns, cannot be said to have been decisively answered. . . I myself do not believe that children are more moral in the country, or that they here remain longer uncorrupted than in towns, whether large or small" (p. 152).

"Here, of course, I make no attempt to offer a decisive opinion one way or the other upon the disputed question of coeducation of the sexes. My sole aim has been to show that certain of the objections commonly made to coeducation, on the grounds with which we are especially concerned in this book, do not bear examination" (p. 268).

latter resting with the parents or guardians. True truancy is the deliberate absenting of himself by a pupil who knows that he ought to be in school. The truant, of all our offenders, makes a distinct claim on our sympathies. In any case, the call of the fundamental, the ancient, is a stronger call than the call of the school, superficial and modern.¹ Beyond this general appeal to truancy, with which the principal and teachers may well openly express a genuine sympathy, there are specific causes which should be determined. Chief of these are (1) hereditary traits, (2) home conditions, (3) maladjustment to school work.

The persistent truant is likely to be a type of arrested individual, not yet civilized away from the nomadic tendencies of primitive races. He must be taught to wrestle with himself continually. It is possible for him to transfer the expression of the roaming tendency from the real life to the realm of fancy. A good teacher will effect this transfer by giving him opportunities in the classroom to play truant through his imagination.

A pupil is a truant through weakness of will or through strength of will. Capture the strong-willed

¹ Well phrased by Hermann Weimer, in his *Way to the Heart of the Pupil*. He says (p. 8): "The voice of nature cannot be silenced by any arguments, least of all in the case of the child. Wood and field with their gay splendor, the flowery meadow, the murmuring brook, the populous streets and the heavens bending over all with their sunshine and their rain, these are the natural elements of the child, the object of the child's longing and joy, not the classroom with its bare gray walls."

leader, and fix responsibility upon him for escorting the weak-willed follower to school. Thus are both strong-willed and weak-willed saved.

Causes of truancy. Truancy may be due, too, to poor conditions at home. Low nutrition, unintelligent treatment by those at home, squalid surroundings, drive the boy to discontent so that he becomes full of the desire to run away. The good school will be such that when this boy runs away from home he will run toward school. If school gives him nothing, of course he will run away from both home and school.

Maladjustment at school may be due to various causes. The teaching may be so poor as to drive a sensible boy away; while the teacher drones over memorized sentences from a geography textbook, the boy, alive, studies "exports and imports" at the docks where the stevedores are handling realities instead of dead lists of names. How much better for the teacher deliberately to appoint such a boy a committee of one to visit the docks and report back to the class. Truancy, as well as many other cases of misconduct, is frequently due to misgrading of the pupil; he has too much work to do, or he has not enough to do. The remedy, of course, is to break through traditions and place the pupil where demand and ability are better balanced.

Among the other offenses due to the gregarious instinct are the social "vices," such as gambling and smoking. These may be reached by appeal to the gang,

setting the scientific interest to investigating the true "value" of the vicious habit. Dr. Hall hints at another cause of the nicotine and alkaloid habits in the adolescents, which he says may "owe part of their strength to nutritive needs, which might be better interpreted and thus lose their morbid character."¹

Adaptive instincts. The adaptive instincts yield their proportion of school misdemeanors. Play, imitation, curiosity — all distract from the prim order of the traditional classroom, and are responsible for most of the "general mischief" cases. The principal will frequently discover that pupils who are playful — particularly the younger ones — have had no legitimate opportunity for the exercise of the play instinct, that those who are inquisitive and restless have had no legitimate satisfaction of scientific interest.

The work of the principal. No attempt has been made in this chapter to enumerate all the many varieties of school misconduct that come before the principal. It is hoped that enough have been cited, however, to show that the principal's function is not merely to sit in judgment on pupils reported to him, to measure offenses with an arbitrary yardstick, and to mete out punishment — seventeen inches of misconduct, hence seventeen pounds of punishment. The principal will be much more — soul physician, astute, analytic, reflective, correcting, healing. And his teachers will pattern themselves after his ideal.

¹ G. Stanley Hall, *Adolescence*, vol. 1, p. 44.

CHAPTER XXXIV

CONCLUSION — THE PROBLEM IN THE FUTURE

Regrettable presence of the problem of discipline. As one stands away and views again this problem of discipline in the school, he must regret that the writing of these thirty-odd chapters has been at all justifiable. The physician, as he studies his *materia medica* and devotes his hours to the alleviation of distress, must be overwhelmed at times with the thought that so much of physical pain is utterly avoidable, inexcusably unnecessary. If the race would but apply the sound facts of science to their daily living, how little of disease and even of accident would remain to torture the individual and to necessitate the remedial attention of physician and surgeon. So, too, the thoughtful teacher must stand aghast at the task set before her—so much of it is merely to repair the damage deliberately or thoughtlessly done by the race of man to the children of men.

If society were intelligent enough to look facts in the face and then strong enough to will them into the daily lives of its every member; if society's governments were but the instruments of society's determination to live rationally; if its government exercised its educational function through agents devoted solely to the

public weal; if its teachers were accomplished and inspired and remunerated with adequate though modest compensation; if its teachers of its young boyhood and young girlhood had the perspicuity of a Doctor Montessori; if its teachers of its young manhood and young womanhood had the inspiration of a William James, of whom it was written, "he was a manly and a radiant being. Loving and loved, he made all men think, and helped many a doubting soul to feel a man's glow of hope and courage, each for his own work";¹ if all these things were, then indeed would there be little left of the pettiness of the "problem of discipline."

Society has much to do before this program is attained. Eugenics must be recognized and vitalized; social institutions must be focused upon the creation of a nurturing environment for both childhood and manhood; and, chiefly, the institution "school" must learn to train its children in accordance with the laws of childhood and not with the pedantry of the "school."

The need for reconstruction. Chief among the more immediate causes of the existence of the discipline "problem" are those of school organization; the school has yet to be subordinated to the pupils. This statement must be understood in its true sense. The school is not to be made the plaything of the pupils; childish whim is not to prescribe and rule the

¹ James J. Putnam, in *Atlantic Monthly*, vol. 106, article on "William James."

school. But the State, whose agent the school is, must so develop its own comprehension of the needs of the children of the State, and above all realize that each child has his own peculiar needs, that it organizes its schools in a spirit of truer service to its children than it has yet attained. And who is to point out the way to Society and its State and its School? Let not the teachers abandon the task altogether to outsiders. They know the technical details better than do the laity. Let them supplement this special knowledge with a broad conception of the world so that they may become leaders in the reform of the institution they serve.

They may mount the lofty peak and from its vantage-crest behold the earth and the inhabitants thereof. True, they will see much ignorance, much foolishness, much misery, much crime. But neither their contemplation nor their aloofness will serve to reduce, by one iota, these frailties of the world below. Only by descending and doing their share in the work of the world, and by inspiring others to mount the height whence is gained the vision, can they play their proper part in the great unfolding drama.

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